

A vvord of Comfort.

3.

OR

A DISCOVRSE
CONCERNING

The late lamentable Accident of the fall of
a roome, at a CATHOLIKE Sermon,
in the *Black-friars* at *London*, wher-
with about fourscore per-
sons were oppressed.

WRITTEN

*For the Comfort of Catholiks, and Information
of Protestants, By I. R. P.*

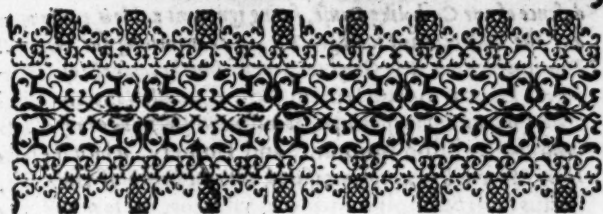


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TO THE READER,

IF the duty of weeping for the Dead, in this late dismall Accident, so vsfull to flesh and blood, which from our hartes both common Humanity and priuate Friendship enforce, giue place vnto the duty of writing in the behalfe of the liuing, which at our handes both Christian Charity, and Priestly obligation exact. Let Nature, which at this present makes me more willing to wet my paper with teares then with inke, and (as S. Bernard sayth of himselfe in a like dolefull disaster) weary not only of studying, but euen almost of liuing, that in lieu of penning discourses of erudition and learning, I could much rather powre forth vntaught sighs in the language of Ieremy his Threnes, Defecit anima mea propter Interfectos: My soule is gone from me in sorrow of them that are slayne: and, Quis dabit capiti meo aquam, & oculis meis flumina lachrimarum, & plorabo die ac nocte Interfectos filia populi mei! Who will giue me water vnto my head and fluds of teares vnto mine eyes, that I may bewayle day and night the Slayne of my Country! Let (I say) this weake inclination of Nature yeeld vnto Gods holy will, and vnto the motion of heauenly Grace concurring with Obedience, to preferre before priuate sorrow for friendes, the publicke

Tempus
flendi
Eccl. 3. 6.

Tempus
loquendi.

Ipsi pene
viuendi
vsul
cessa-
tionem
hoc tem-
pus indi-
cit, nec ū
studijs. l.
1. de Con-
sid.

Cap. 4.

37.

Cap. 9. 1.

TO THE READER.

Ecc. 12. v.
23.

defence of our Catholike Cause, seeing ignorant zeale is ready vpon any the least occasion to disgrace it. Let mourning for corporall Death, which the Holy Ghost confines within the compasse of seauen dayes, *Luctus mortui septem dies*, especially for them whose soules (as we with reason hope) do trainge in glory, be changed into mourning for blind Ignorance and Impiety, which the same Holy Spirit will haue commensured vnto the length of their life, *luctus fatui & impij omnes dies vitæ eorum*, to wit, so long as there is hope by teares of instruction to reclayme them.

Plal. 41. 3.

This Duty is necessary for foure ends, and vndertaken for the satisfaction of foure sortes of persons. First to refute their folly who with this darkemist of Gods vnsearchable Counsels, seeketo obscure the cleare light of his reuealed Doctrine, shynig in the Catholike Church. Secondly, to still their teares who thinke they cannot weepe enough for their Friendes, not so much at their death, as at their being taken away by so strange and dreadfull a mischance. Thirdly, to allay the wondering of them that secretly may complaine of the seuerity of Gods iudgments, that in these circumstances he would not spare his owne People, not spare his owne Name. Fourthly, to somewhat assuage their sorrow who grieue not for temporall respects, but their teares are to them bread day and night, to see Gods Enemyes insult vpon his Church, & to say vnto her, where is thy God? Which foure kinds of persons stirred vp and troubled with different affections, by one, and the same commiserable mishappe, we shall endeauour to quiet by foure kind of Arguments; by Testimonies of holy Scripture; by Examples of former Christian tymes; by comparison with some more prodigious euents vnto our Adversaries; finally by shewing Gods ends in the permission of this Accident, of which we may make our Profit.

CHAP.

CHAP. I.

Comfort from the holy Scriptures.

T Here is not any greater affliction vnto Gods seruants in this life, nor any more sharpe corrasieue vnto their hart, then the happening of strange & dreadfull mischances, that carry a shew of his anger agaynst their Religion, wherby the enemies therof harden their soules as stone, agaynst it. And Gods Omnipotent Wisdome, as he resolved for reasons best known to himselfe, to deuide indifferently amongst the good & bad, these terrible casualities of mortall life: So likewise in his Mercy, he would haue his seruants warned heereof abundantly by his holy Word. For not only euery Booke of the diuine Scriptures be full of documents agaynst this discomfourt, but also (as *S. Augustine* noteth) one whole booke of that heavenly learning, to wit, that of *Ecclesiastes*, beginning, *Vanity of Vanities, and all things vanity*, is entyrelly spent in the prosecution of this argument, That there is this Vanity vpon earth, that there be iust men vnto whome it happeneth according to the worke of the wicked: agayne there be wicked men vnto whome things happen as if they were iust, that so (sayth the same Father) Men might loue the life that hath not Vanity vnder the sunne, but verily vnder him that made the sunne.

Cui vani-
tati inti-
mande
torum illū
librum vir
Sapientis-
simus de-
putauit.
Aug. 1. c.
de Ciuit.
c. 3.
The Prea-
cher c. 8.
14.

Out of which booke I will alleadge only one sentence, but the same so full, and so fit for our purpose, as it may seeme written a purpose by the spirit of Presciēce, to be vsed in this occasion: *This is the worst of all things vnder the sunne, that the same things happen alike vnto all, to the iust and to the wicked, to the good and to the bad, to the cleane and to the vn-cleane, to them that sacrifice, and to them that contemne Sacrifice, to them that sweare the Truth, and to them that are forsworne.* Hence the hearts of the sonnes of men are filled with malice & contempt in their life tyme, and afterward shall be carried vnto Hell.

A 3

To

Cap. 9.
initio.

To these wordes of the Holy Ghost, what can be added as more cleare in prooffe of our Argument? what may be spoken more complete, proper, and pithy for our comfort in this accident?

Pfal. 6. 2. 6.
2.

Heere by Gods holy Word we are informed that such is his prouidence in this life, that an house or roome may fall, no lesse vpon *the Iust*, as they are hearing his heauenly Doctrine, then vpon *the Wicked*, as they are blaspheming his blessed Name. No lesse vpon *the Good*, that are weeping for pardon and remission of their sinnes; then vpon *the Badde*, that feast and banquet, riot and reioyce in their sinnes. No lesse vpon *the Cleane*, that by humble Confession and penall Satisfaction purify their soules, then vpon the vnckleane, *whose wayes are at all tymes impure, the iudgments of God* (by the doctrine of only Faith) *being taken away from before their eyes*. No lesse vpon them that offer the Christian vnbloody Sacrifice of the immaculate Lambe, then vpon *thē that contemne this holy Sacrifice*, & would rather massacre the Priests that cōsecrate the same. Finally no lesse vpon them that *sweare the Truth*, that that doctrine is Christian which from the mouth of Christ, by the vniuersall cry of Christian Preachers in all Ages hath byn successiue sounded vnto *thē*; then vpon *thē that depose their priuate conceyts* gottē by their own inquisition into Gods worde, to be the only Christian diuine sauing Truth, so filling the world with innumerable dissonant sects. For as what fancy thinketh, that the bell ringeth: so what Heresy imagineth, that in their conceyte the Scripture soundeth.

This being so, why doth Heresy insult vpon Religion, in regard of an accident common vnto men, and vnto which their owne sect is continually subiect? Why should Charity be frighted to see such deaths in their dearest Friends, that may happen, and often do happen vnto greatest Saynts? Why doth Fayth complayne or wonder at this course of Gods prouidēce which he hath set down to himselfe in his Word, and which hath been still his ordinary since the world? Why doth zeale grieue with-

out comfort to see the Church her enemies triumph, & not rather pittie their case, that after a moment of malice and contempt, shall be carryed to burne for euer in Hell? The Holy Ghost doth acknowledge this kind of Crosses to be the greatest, *the worst vnder the sunne*, yet not so ill vnto you the children of the Church, as vnto *the sunnes of men*; I meane them, whose Religion as different from the Catholike is humane, nothing but a denyall of high mysteries * contrary to the seeming of flesh and bloud: Vnto these Humanists, I say, this accident is worse, and causeth greater mischiefe then vnto you. It doth grieue, and afflict your hart, it doth harden and obdurate their hart. It doth fill you with sorrow and sadnes, *It filleth them with malice and contempt*. It bringeth teares from your eyes, groanes from your breast, it fetcheth blasphemyes from their mouths, iniuries from their handes. It makes you weary of mortall and miserable life vnder the sunne, not desiring comfort till you come to enioy with your Friends the felicity about the sunne: It makes them ioy in the sunne-shine of the greatest vanity vnder the sunne, not admitting of the light of Faith, that looketh about the sunne; so continuing in their errorrs, vntill they be carried from vnder the sunne, vnto the greatest misery that is vnder the earth.

Call to mind the Exámple of the holy Tobias, in whom you may behold a patterne of your present afflicted state. He was stricken blind with swallows dunge falling into his eyes, when coming home from burying the bodies of the faythfull that had been slayne, he cast himself down vnder the wall of his house to sleep, through wearines of pious labour, not able to go further. A strange & miserable accident scarce euer heard of before, sent (as it might seeme) by the hand of Gods providence vpon him euen in his most feruent exercise of Religion. Neyther was infidelity then wating straight to scorne and deride his piety, yea his owne countrymen and kindred insulted vpon him. *Where is thy hope for which thou didst good workes?* Now thine almes-deedes appeare. As if they had sayd: Now the

* As that, the Eucharist is not bread, but the body of Christ. That the Saintes heare our prayers. That God assist his Church (he cannot erre. That the Body of Christ is in sundry places at once. That Sacraments worke Grace: Priests remit sinne &c. Tobias c. 2.

Amici & cognati eius deridebant eum. c. 2. v. 15.

the fruite of thy deedes of Charity is seene. Now thy Religion of workes is brought to light. Thou art punished with blindnes, that thou maist see thine own blindnes, to thinke that one by workes can please God, winne his loue, merit his fauour, purchase heauen. Thus did ancient Infidelity speake in the *Puritan* language, which now dayly soundes in our eares. Hecce we know, that for God to send strange disasters vpon his seruants hath been euer his custome, wherby their Religio hath byn brought into scorne, and themselues into sorow, as now we are. In which occasion on what can we better thinke for our comfort, then on the golden wordes of this glorious *Toby*, which he spake in answere vnto his deriders, shewing the Tradition of his holy Auncestors that deliuered from hand to hand that doctrine vnto him, from which they had changed: *Nolite ita loqui, quia FILII SANCTORVM sumus, et vitam illam expectamus, quam daturus est is qui Fidem suam NVNQVAM MVLTANT ab eo.* Do not speake in this manner, because we are the Childre of the Saints, or holy Fathers, and we expect that life which God will giue vnto them that NEVER CHANGE THEIR FAITH fro him, vpon any accident, or occasion whatsoever.

In domo
fratris pri-
mogeniti
Iob. 1. 14.
Le Filz
ainé de
l'Eglise.
Hoc est
Præcep-
tuum,
Ioa. 15. 22.
Orig. l. 1.
in Iob.

Put before your eyes the patience of holy *Iob*, in that most rufull and horrible disaster, when all his ten Children with many seruants were oppressed by the fall of an house, together all once. Betwixt which accident and our mischance there are so many similitudes, corporall in their behalfe, spirituall on our side, as that may seeme to haue byn a figure of this. That happened in the house of the *first begotte sonne of Iob*: This in his house who represents the person of that King, that is termed the *first-begotten Sonne of the Church*. They were oppressed as they were sitting at the meate of their body: These as they were taking the ghostly refection of their soule. They died as they were keeping a Feast in token of their fraternall vnanimity and concord: These as they were at a spirituall banquet, at a Sermon, wherein was preached vnto them the Christian Precepts of mutuall charity and loue. So the words

A Word of Comfort.

of Origen are true of them both, *Tunc nouissimum inimicitia & concordia prandium pranderunt, super terram: In caelis namq; aeterna gloria & incorruptionis beatitudine pariter fruuntur.* The cause of that slaughter was Satan in malice agaynst the Religion of their Father; The cause of this slaughter was the same Satan (for he is the Author of alleuill) in hatred of the Religiō of their Fore-fathers, & of the Holy Catholike Church their Mother. They were slayne *after the circle of the seauen dayes wererunne about, on the Sabbath when in the morning before, they had byn sanctified by the sacrifice of their holy Father, offering an Holocaust for euery one; These also were slayne when the weeke was expired, on the day of the Christian Sabbath, when (the most of them at least) had byn sanctified in the morning by the Christian most pure Sacrifice, and by being partakers of the Sacrament, or Holocaust of Christ his most precious Body and Bloud, giuen whole and entire seuerally to euery one.*

See Titelmanus in lob.
Factū est in principio Hebdomadae.
ita paraphrasis Chaldaica.
lob. 1. 5.

Compare your case with that of this holy Prophet, and consider what reason of comfort he had, which you haue not much more strong? what cause of sorow you haue, which he had not in greater measure? what solace had lob that you want? That his Children so suddainly slayne were of holy life? The same you may presume of these your Friendes: and take the wordes of Origen as agreeing equally vnto them both. *They were simple and sincere of hart, chaste and pure in soule, of vnspotted conscience, beloued of God, deare to his Angels for their innocency, full of brotherly charity one towards another, not any did, or could speake of them an euill word: That they had byn sanctified not long before by the sacrifices then in vse? These also on the very same day were expiated by the Christian Sacraments, & by a sacrifice of a farre greater force, yea of infinite price. That they died holily in an action of brotherly charity and loue? In a farre more holy action and exercise of piety were these taken away: that what Origen sayth of the, is much more certayne of these. They were taken as they were discoursing of Piety and Sanctity among themselves, benon-*

Lib. 1. in lob.

De sanctitate seculorum & cum fororibus &c.

Filijs san-
cti san-
ctissimi
Patris,

ring God in their hartes, praying him as their Creatour, adoring him as their Benefactour, giuing him thanks as vnto their Foster-father. As little Innocents sit and stand, play and sport together without any malice or vncleanes in minde, so were these holy Children of their most holy Father, when the blow came vpon them.

Orig. l. r.
in Iob.

On the other side, what cause haue you of affliction that did not presse more heauily vpon the fatherly hart of holy Iob? You haue lost them that were deare vnto you; but not more deare then was vnto him his whole family of children. A stroke (sayth Origen) whereof none can comprehend the dolefulnes, but such as know by experience what is the loue of a Father, though the sole imaginatiō therof may moue any mans hart vnto teares of compassion. He lost his Sonnes whom he had nourished, to whom he had giuen best education, that now were come to ripe yeares; His Sons whom he had brought vp in piety, seasoned with the feare and worshippe of God, settled in charity and mutuall loue, made in all kind of sanctity like to himself; His Sonnes whose yssue he did desire to see, whose posterity he did so earnestly expect, from whom in his old age he did hope for comfort; These Sonnes, and not they only, but also his Daughters, so chaste, so pure, so religious, immaculate, without blemish, on whose heades on the day of their marriage he did intend to set garlands of ioy. All these perished together at once, and together with them, *spes quanta nepotum!* all his ioyfull hopes of glorious offspring.

Orig. vbi
supra,

The death of your Friendes was dreadfull, horrible, whereof the very remembrance is execrable, how much more the sight? Not more rusfull & terrible then the death of the holy Children of this blessed Patriarke, which Origen describes in these wordes? They dyed not an ordinary but a most lamentable death, they were most miserably slayne. Their bodies were torne in peeces with stones, brused with the weight of beames, couered and defiled with dust, lime and rubbish. Mamocks of their torne flesh, together with peeces of their broken bones, their braynes, their bowells, their bloud, the brothers with their sisters, the sisters with their brothers lay mingled with clay, mortar and stone in one inseparable masse. For the Diuell left nothing of them entyre, not their skulls, not their bowels, not their stomackes, not their

armes;

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armes, not their hands, not their legs, not their feet, in summe not any part of their body. A rusfull spectacle, a wofull sight, yea rather no spectacle, no sight at all. For nothing was to be seene, nothing that could be knowne, flesh and bones, stones and timber, clay and mortar, bloud and wine lay so confusedly together in one heape; Neyther the maisters from the seruants, nor the brothers from the sisters, nor his children among themselves were discernable the one from the other, eyther by their faces, or by their persons. Thus dyed the holy & innocent Children of Iob, whose death yet was deare and precious in Gods sight, that we might not iudge of the sanctity of mens liues, by the hydeous shew of their deaths.

But Iob his Religion (you will say) was not reproached in regard of this accident. Yes, and perchance much more then the Catholike now is, in respect of this late Euent. For I am perswaded that all moderate Protestants behold this mischance with the eye of pittie, as a misery indifferently incident vnto mankind, not with eyes of disdain, as an argument of iust contempt of the Religio of them that stood obnoxious therunto. Neyther do I thinke, that they, vnto whome indiscreet auersion from euery thing of our Church hath giuen the name of *Pure*, do presse this fall as a iust reason, to fall from our Religion, except they be so voyd of discretion and vnwise, as to make the truth of Gods Word, which will not fayle though heauen & earth passe away, to depend on the standing or falling of an house. If some, whom the temporalities they haue gotten, by the banishment of our Religio engage, and late, wayne, and idle feares of loosing what they haue gotten, enrage against the Roman Church; if these men (I say) by their declamations in pulpit, incense the rude vulgar multitude to take this occasion to insult vpon our Religion, they do no more vnto vs then was also done vnto the most holy Iob in his distresse by the Ministers of Satan. For who knowes not, how he was assaulted and insulted vpon, by them that vpon the newes of his mishapp, came to comfort him; but the Diuell changed their hartes into bitterness agaynst him, filled their mouths with bla-

Beato Iob
insultabāt
Reges.
Iob. 2. 15.

Orig. 1. 12
in Iob.

sphemes and inurious wordes. So that in place of consolation, they fell to reproach his Religion, vrging the sayd mischance to condemne his sincerity of diuine seruice, & true practise of piety.

Wherefore as you are the consorts of holy *Iob* in your triall, so be like vnto him in your trust and confidence in God, and from his goodnes expect, in deuout silence, the like reward of your constancy, not only a crowne of patience in the next world, but also increase of temporall comfort in the present.

CHAP. II.

Comfort by the Examples of former Christian tymes.

Quæcūq;
sunt car-
nis incō-
moda, Sā-
ctis sunt
cum cete-
ris sine
exceptione
com-
munia.
Cyp. ser.
de mor-
tal.

THe comfort of holy Scripture, is seconded by the practise of Gods Providence in the Christian Church, which hath been still subiect vnto the dreadfull mischances of mortality, no lesse then other men, wherby both *Pagans* and *Heretikes* haue byn moued to insult vpon the Catholike Christians, as I shall demonstrate by diuers Examples of the first six hundred yeares, during which tyme most Protestants dare not say that Christianity was vnfound.

Examples within the first three hundred yeares.

Heb. 11. 1.
Eph. 1. 11.
Rom. 8.
19.

BEing to alleadge Examples of dreadfull deaths, and mischances happened vnto Saints since the Christian tymes, where can I better beginne then with Christ Iesus himselfe, the founder of our Fayth, the accomplisher of our Hope, the head of the Christian elect, the Patterne of perfection, according to the modell wherof the Saints of God are framed. Could the eternall Father designe for his beloued Sonne any

any kind of death more dismall and pittifull, more disgracefull and horrible then that of the Crosse? A death infamous vnto the Gentile, execrable vnto the Iew, branded with a curse by Gods owne word. Which Crosse though he imbraced out of his voluntary choyce and infinite charity for the redēption of mākind, yet that the same might seeme more ignominious in the eye of the world, he would haue things carryed in such sort, as if against his will his enemyes, through the treachery of his disciple, & strength of their practises had preuayled to lay that horrible death vpon him. This course of prouidence, God vsed towards Christ Iesus the Saint of Saints, for the Comfort of Christian Saints, amongst whome (as Saint *Augustin* writes) *Multi multarum morisum feda varietate consumpti sunt*: Lib. 1. de ciuit. c. 11.
Many haue byn destroyed with strange variety of dreadfull deaths. By this Exāple we are taught, that (as sayth the same excellent Doctour) *No death is euill which is the sequell of good life: That death is made miserable, not by the miseries that go before it, but by the miseries that follow vpon it: That men (seeing they must of necessity dye) are to regard not the horror of the mischance by which they are taken away, but the quality of the place they are by death carryed vnto.*

Maledi-
ctus homo
qui pēdet
in ligno.
Deut. 21.
23

But as Christ Iesus in regard of the dignity of his person is without peere, so this example by reason of the strangenes therof, shall passe as incomparable, and not to be put in number with the rest. I will therfore pose proud presumers that dare determine when, & on whome God sendeth his vengeance, with the different kind of prouidence he shewed towards two Roman Emperours of contrary dispositions, to wit, *Caius Caligula*, and *Titus Vespasianus*: The one surnamed the monster of mankind, whom *Nature* (as *Seneca* writes) may seeme to haue brought forth to no other end, then that in him as in a glasse, it might appeare vnto what extremity of wickednes man may arrive, when the basest disposition vnto vice, and the highest condition of Prince, meete together in the same person: The other surnamed *Delicia generis humani*, The ioy and pleasure of mankind, in whom was scene a secret neuer before, nor perchance since seen in the

*Senec. cō-
solat. ad
Heb.
Quid sū-
ma vitia
in summa
fortuna
possint
Hieron. de
obitu Ne-
potiani.*

Nec cedes
fecit nec
amoribus
inferiuit
comis &
continens
adeo mo-
res statim
mutauit.
Sueton. in
Tito. c. 11.
Dio, &
Sueton. in
Caio.
Dio &
Sueton. in
Tito.
Philo de
legat. ad
Caicum.

Sueton. in
Caio. c. 31.

Sueton. in
Tito. c. 8.

Dion in
Tito.
Incendiu
nō ex ter-
re, diuinū
potius
quam hu-
manum
malum
fuit.

world, one made better that is mild, modest, chaste, cle-
ment and courteous, by being rayled vnto the height and
dignity of Emperour. I will not stande to rehearse the
barbarous cruelties of *Caligula*, without any cause vsed v-
pon his nearest kindred and friends; nor the incredible
clemencies of *Titus* towards his enemyes, and even vn-
to them that he knew by dayly practises went about to
shorten his life. This I may further affirme, that the first,
to wit *Caio*, was an enemy of true Religion, or rather a
bloudy persecutour of all Religion, causing himself eue-
ry where to be adored as the only God, with murders and
massacres of thē that would not yeeld vnto this impiety.
Titus on the other side a friend and fauourer of Christians,
who stayed the persecution that *Nero* had rayled against
them, Oh into what danger of erring do they precipi-
tate theselues, that presume they can diue into the depth
of Gods secrets, and will iudge of men, and Religion by
disasterous euent! For the dayes of the Empire of the
most wicked *Caio* were full of prosperity, no misfortune
of warre, no famines, no plagues, no burning of townes,
no earth-quakes, no falling of houses, in so much as the
barbarous Tyrant was grieued thereat, wishing that his
Empire by some memorable calamity, might be made re-
nowned vnto posterity. On the other side, what of the
short Empire of *Titus*? The same was from the beginning
to the end infested with dreadfull aduersities, with fires
from heauen, with earth-quakes so strange and hydeous,
as the like were neuer heard off before, nor recorded in a-
ny History: wherwith not only townes and cittyes, but
many whole countreyes were layd wast and destroyed,
chiefly the city of Rome, with all the most excellent or-
naments therof. These calamities were the cause that he
pined away with sorrow to the great griefe of all good
men, particularly of Christians; his death being also hast-
ned with poyson giuen him by *Domitian* his vnnaturall
Brother, whose cruelty he could neuer ouercome with
all kind of curtesies, clemencies, and tokens of more the
brotherly loue. Who considering these things, will not
rest

rest astonished at Gods inuestigable iudgments? Who will not with the Prophet acknowledge, *that he is terrible in his counsels about the Sommes of men?* Specially seeing Infidels tooke this occasion of calamities happening vpon this Emperour the friend of Christians, otherwise so iust and benigne, to calumniate their Religion, as if all miseries were sent vpon the world in regard of them? which scādalous conceyt by this accident of *Tiim* his vnfortunate raigne, tooke such roote in the hart of Pagans, as it neuer after ward went out, so long as they breathed within the Roman Empire.

Plal. 93. 5.

Tertul. Apolog. cap. 40.

Aug. 1. 2. de Ciuit. c. 2.

Heerin they were confirmed by the successe of the raigne of *Gordian* the Emperour, a friend of Christian Religion, if not also a worshipper of Christ secretly, and in hart. In the beginning of his Empire, when he had forbidden the persecution rayed against Christians, by *Maximinus* the Thracian his bloody & barbarous Predecessor, presently happened most horrible Earth-quakes, *wherewith whole Cittyes with all the people dwelling therein perished, and were swallowed vp aliue by the opening of the ground;* many of them without question being Christians of very holy life. For Christians were then so multiplied, *as they filled all Cittyes, Townes, and almost Villages of the Roman Empire:* and *S. Cyprian* beareth witnesse that in all kind of calamities, *famine, Pestilence, sacke of Cittyes, shipwrackes, Earth-quakes &c.* Christians were destroyed & consumed without exception, as much as any other.

See the life of S. Cecily Virg. and Mart.

Iulius Capitolin. in Gordiano. Nissen. in vita Greg. rbaum. Ciuitates omnes & quæ circa Re-

giones. Cyp. serm. de mortal.

Orig. contra Col. 1.

By which Mischances the hartes of Infidels were hardened against Religion, euen as much as new Sectaries are in this Age, wherof *Origen* liuing at that tyme doth complayne in these wordes. *Denno calumniatores nostræ religionis motuum causam in multitudinē Fidelium conferre ceperunt quod non impugnemur à Principibus sicut superiori tempore:* Heere agayne our calumnious Aduersaries, layd the cause of so miserable mischances vpon the multitude of the Faythfull dayly increasing, because now we are not persecuted by our Princes as in former tymes. Behold the auncient language of Infidelity, which heresie especially by hypocriticall

ticall Purity now hath made the vulgar English of our Country, wherby it may appeare, that both Pagans and Puritans impugne the same Church; and that both are moued to speake by the same spirit, seeing they utter their mind so iust in the same forme of wordes.

Neyther was this the first insultation of Infidels ouer Christians in that Age, in regard of mischances, nor was this the first occasion they tooke of hardening their hearts as stone agaynst them. A little before happened the lamētable murder of *Alexander Severus* a most iust Emperour, a great

Lampri-
dius in A-
lexandro.

admirer of Christian Religion, yea *Mamma* his Mother was esteemed a Christian. He kept in his Cabinet a picture of Christ, he exhorted Pagans to imitate the sanctity of Christians; when men were punished for any crime of iniustice, he did vse by the voyce of the cryer to proclayme that Christian sentence, *Quod tibi non vis, alteri ne feceris*. Finally he was resoluēd to haue built a Temple vnto Christ, where Christians might worship him: but the Pagan South-sayers opposed against it, affirming (euen as herefy now doth (for all errorr is guilty to its owne weaknes) *OMNES Christianos futuros, & reliqua*

Lampri-
dius in A-
lexandro,

templa deferenda, that then all would become Christians, & no other Temple be frequēd. When I say this iust and good Emperour, such a louer of Christians was slayne, a most horrible earth-quake following therupon in most partes of the world, by which Christians were particularly consumed, it is incredible what an out-cry and vpror was raysed by the seditious worshippers of false Gods agaynst them, wherof *Origen* then also liuing maketh mention, & complayneth saying: *Earth-quakes happen*

Origen in
Ioan. tom.
28.

euen also amongst vs in sundry places, with the ruines of houses & swallowing vp of many people; the impious denoyd of sayth, crying euery where that to punish Christians such earth-quakes are. And not only these, but they that seemed wise did in publicke affirme, that these Earth-quakes in regard of Christians were caused.

Firmil. in
Epist. ad
Cyprian.
quæ est 7.
inter Ep.
Cyprian.

Firmilianus a Bishop liuing in that Age affirms, that such miseries and strange vengeance, some of them were priuate Christians, fell vpon Christians only: as also *Origen* insinuates in the former wordes, euen amongst vs earth-quakes hap-
pen;

pen. And *Firmilianus* addeth, that these earth-quakes were rayled by the enchantment and witchery of a woman professing her selfe a Christian, and a Propheteſſe, being (as it is likely) of *Montanus* his sect, which then was in strength. Who will not wonder at Gods holy permiſſiō, that such miseryes should be inflicted vpon Christians, (as aunciently vpon holy *Iob*) by an hereticall Witch, so making Religion a scorne & obloquy amongst Infidels: As also this our mischance, though there was a naturall apparent cause thereof, yet we need not doubt but *Sathan* therein had secretly his hand. But in these permiſſions and dolefull accidents we cannot say vnto God, Why doest thou so? We must with holy *Iob* and the auncient christians, lay our selues prostrate at his teete, in the silence and sorrow of soule, drowning our shallow selfe-humane wisdom in the bottomles depth of his iudgments, crying as they did with the Prophet, *Thou art iust (O Lord) and righteous are thy iudgments*. And agayne: *The iudgments of God are iustified within themselves*, though out of themselves, and vnto vs their iustification doth not alwayes appeare.

*Iudicia
Dei aby-
sus multa.
Psal. 35. &
Psal. 118.
71.*

*Of the scandall of Infidels and Heretiks, at the
lamentable destruction of Nicomedia, and
Nicaea.*

AFTER *Constance* had set vp the profession of Christian Religion euery where in the world, in the dayes of his Sonne *Constantius*, the whole City of *Nicomedia*, the place which so many christian Martyrs had consecrated with the precious effusion of their blood, with Earth-quakes and fire was vnterly destroyed, being then not only Christian, but also Catholike, or the most part, as appeares by *S. Vrsacius* his communion with them in Religion and Prayers. This miserable mischance is by *Ammianus* described in these wordes. Straight after the breake of day, a suddayne concourse and thickning together of darke cloudes tooke away the sight of the sunne, which was ryſen cleere vnto the world,

*Ammian.
marcellin.
l. 17.*

22 world, so that for want of light men could not see things that were
 23 neere vnto them, and which they touch't with their handes. Then
 24 as if God had resolued to send a fatall destruction vpon
 25 them, calling the windes frō the foure coasts of the world
 26 for that purpose, behold a most horrible fury of stormes
 27 invaded the Citty. An hydeous noyse was heard from
 28 the mountayns round about shaken with the violence
 29 of the winds, as also from the shore beaten with the rage
 30 of roaring waues. Heerupon ensued horrible whirle-
 31 windes with such dreadfull shaking of the ground, as
 32 therewith both the Citty and the Suburbs were ouer-
 33 throwne. And as a great part of the citty stood vpon the
 34 side of hills, buildings fell one vpon another, men languish-
 35 ing away with feare and grieve through the most rufull
 36 noyse caused, as well by the cracking of houses that fell on
 37 euery side, as also with the lamentable cryes & schriches
 38 of men and women, bewayling the losse of parents, husbands,
 39 wiues and children, and whatsoeuer else by the
 40 band of kindred was neere and deare vnto them.

41 At two of the clocke after dinner somewhat before
 42 three, the sunne shined out of the cloudes cleere and
 43 bright, as it were smiling at their misery, and comming a
 44 purpose to discouer vnto them, and lay before their eyes
 45 as it were vpon a Theater, the whole most execrable spectacle
 46 of that rufull slaughter. Many vnder the ruines pit-
 47 tifully broke & chrusht in peeces by the weight of things
 48 that fell vpon them. Some couered in the rubbish vpon
 49 very necke, only their heades being out, might haue liued
 50 if any had giuen them their helping hand, who for
 51 want of succor perished. Others hunge in the ayre vpon
 52 the end of beames and rafters, which had pierced into
 53 their bowels, and through their bodyes. Many hundreds
 54 lay together in one heape slayne at one clapp; a little
 55 before, a company of liuing men, now nothing els but
 56 a mangled multitude of deformed corpes. Diuers within
 57 their owne houses were with ruines round about inclo-
 58 sed and imprisoned alieue and sound, to be consumed with
 59 anguish and hunger, amongst whome Aristotell gouer-
 60

A Word of Comfort.

19

mour of the towne, breathed out his soule by the torment
of a long death. Some in their falling had their heades
bruyzed & broken one agaynst another, some their legges,
some their thighs, some their armes, some their very shoul-
ders strok off fro their bodies, who lay groning betwixt
life and death, with most pittifull cryes and obsecrations,
imploing the ayde of them that were in the same misery.
A great part of that infortunate Citty, alwell of Churches
as of houses and men, might notwithstanding this cala-
mity haue remayned, had not terrible globes of flame
issued out of houses, which wandering euery where a-
bout the Citty for fifty dayes and fifty nights, consumed
into ashes whatsoeuer was obnoxious vnto fire. Thus,

Amnianus.

This dreadfull destruction of *Nicomedia*, was censu-
red as a vengeance of God agaynst Christian and Catho-
like Religio, because it happened at the same tyme whe
agaynst the error of *Photinus*, and *Aetius*, a Councell of
Bishops was thither summoned to be held. The Bishops
were in their way, yea some (though few) already ar-
riued who perished with the rest. Amongst others, that
most holy man *Vrsacius*, that had byn a glorious Confes-
sout of Christ, in the persecution of *Licinius*, who forsak-
ing the court of the Emperour, hauing giuen away all
to the poore, there lead an heavenly forme of Monasticall
life in continuall fasting and prayer, renowned also for
miracles, as casting out of Diuels, and by a word only
killing a Dragon that infested the citty, who likewyse
had foretold this calamity, wishing the cittizens, parti-
cularly the Priests, by pennance and prayer to seeke to
preuent the same. This great Saint I say, put into the Ca-
tholike Martyrologe, was found dead in his cell, or little
cottage he had built to himself, lying prostrate on his
face as he did vse in his prayers, eyther stifled with the
smoake of the fire, or els dying in his prayer out of griefe:
For he had desired of God that he might not liue after the
destruction of that citty, wherein he had byn made a Chri-
stian, & afterward professed the state of Euangelicall per-

Sozom. l.

4. c. 15.

Episcopus
Nicomediæ & alij
ex Bosphoro.
Sozom.
ibid.

martyrol.
Roman.
16. Aug.

Migno E-
piscoporu
qui sacre
doctrinæ
fauebant
dolore.

fection. The death of this holy man & of many others, was taken of Infidels as diuine vengeance vpon Christiā Religion, so that full of ioy they went triumphing vnto the Emperour, and mingling falshood with truth sayd, That the whole multitude of Christian Bishops and Priests, men, women, and children, had byn slayne by the vengeance of their Gods, within their very Churches, whither they were fled for security and succour: yea that the famous Temple built vnto Christ, by *Constantine* his Father, was vtterly from the very foundation razed; as indeed it was to the great grief of the orthodoxe Bishops, especially in regard of the scandall that Heretikes and Infidels tooke therat. Wherby the vanity and head-long blindnes of our Aduersaries may appeare, who insult vpon Catholiks in regard of a vulgar euent, a very trifle in comparison of this. But something they must haue that may giue them occasion to rayle at our Religion, which by reason they cannot impugne, no nor dare looke vpon it truly related, they know the same to be so warrantable.

Not altogether so terrible, yet in respect of the circumstance of the tyme more scandalous was the wonderfull destruction of the city of *Nicea*, where the first Christian generall Councell was celebrated agaynst the *Aristi*, and the doctrine of *Homouision*, or *Cōsubstantiality* defined. When *Valence* the Arian Emperour began to persecute the *Nicen* Fayth, some few yeares after his being come to the Empire, iust at the same tyme the City of *Nicea* was ouerthrowne from the very foundations by an earth-quake. Saint *Gregory Nazianzen* tearmeth this earth-quake the greatest that had happened within the memory of man, whereby his holy Brother *Casarius* then the Emperours Receauer, was in danger, and miraculously escaped. For being couered within the rubbish of the ruines, the same were a defence vnto him agaynst further mischiefe, till he was thence taken out a little hurt, and thereupon resolved to giue ouer the world. Heere the *Arians* did triumph agaynst the Catholiks of that tyme, (euen as some boate Puritans doe now agaynst vs) as if God togeather with

with the Emperour, heauen together with earth had conspired agaynst the *Nicene* doctrine, of Christs being Coeternall and Consubstantiall vnto God his Father. These our Antagonists that are so iolly and iocund, so puffed vp with pride at the fall of a rotten chamber vpon some few at a Catholike sermō, where no doctrine was then preached which they dare say was contrary vnto theirs; how insolent and intollerable would they be, if the Emperour should turne to be of their Sect, and persecute the Catholike Fayth; and that iust in that coniunction, the City of *Trent*, with the Church and place where the Councell did meete, and made their Decrees, should by some earth-quake or lightening from heauē be destroyed. And yet should they haue no greater argument agaynst the *Tridentine*, then the *Arians* had agaynst the *Nicene* definition of Fayth. Whence one may gather how vayne, empty and destitute of solide causes of ioy their hart, and their Religion is, that do so much triumph at a trifle, whereby they make not their strength of Fayth, but their weaknes of iudgment, and want of charity, manifest vnto the world.

Other Examples strange and wonderfull.

HOW much did Infidels reioyce when the Christians of *Moguntia* were slayne by the *Barbarians*, not as *Ammian*
Christians in hatred of their Religion, for then they had l. 30.
byn happy martyrs, but as subiects of the Roman Empire,
and out of their auersion from the same, which *S. Hierome*
deploures, saying: *Moguntiacum* in former tymes a famous Hier. ep.
and glorious City, is now destroyed, and many thou- 12. ad Are.
sands murdered within the very Church. As also in the Gut.
death of *Iouian* Emperour, that vnder *Iulian* had suffered
persecution, and presently vpon the death of *Iulian*, was
by the cōsent of the army chosen Emperour. When Chri- *Ammian*
stians were fullest of ioy, glorying that the Empire was l. 25.
giuen him of God, in reward of his constancy in Christiā

Iouianus
gustatis
tantum
Imperia-
libus bo-
nis pru-
narum
fectore,
suffocatus
est. Hier.
ep. ad He-
liodo. de
morte
Nepot.
Socrates
l. 7. c. 38.

Religion, in the mid't of their acclamatiōs & triumphs, he was taken away by suddane death, choaked with the smoake of coles, in the 7. moneth of his Empire. How did the *Nouatian* exult agaynst the Catholiks, when in a most strange and horrible conflagration of the City of Constantinople, all the chiefe monumēt's of the city & Catholike Churches being wasted with fire, only the *Nouatian* Church or meeting place for prayer escaped, the houses round about being all in a flame. Which they did attribute vnto the prayers of their Bishop, who was then praying in their Church, and in memory of that supposed miracle did early keep a solemne feast; and yet after their triumphs & insultatiōs agaynst Catholike, their sect vanished away, & within short time after, there was scarce any memory therof, which wilbe also the end of these torrēt's of error that now swell with waters, and keep a noyse in the world. How great was the ioy of the *Pagans*, when at the time of the banishment of *S. Chrysostome*, the Church of Constantinople being consumed with casual, or with procured, or (as other rather thinke) miraculous fire, together with the Emperours pallace, & house of the Senate; all Christian monuments were wasted and consumed, and in particular the Statues of *Constantine*, and *Theodosius* the great, the two Christian Emperours whom Idolatry did most detest, yet two images or Idols, the one of *Iupiter*, and the other of *Minerua*, were found in the confused masse of ashes vntoucht: Infidels did interpret this prodigy that the Gods had not forsaken the Empire, but would agayne returne. Which foolish conceyte of comfort, was but a lightening before death, seing presently the Gothes preuayling, together with their entrance, Paganisme was wholly & vtterly extinct, not any practise therof being left in the Empire.

I will conclude with one more Example of the diuine providence, in afflicting his seruants the Orthodox Christians, in such sort that in the iudgment of men and Heresy he might seeme to mislike their Religio. The city of *Antioch*, being by situation of the place subiect to earth-

earth-quakes was free and quiet from such mischances, in the government of three Eutychian Emperours *Zeno*, *Basiliscus*, and *Anastasi*, for the space of threescore and seauen yeares. Hereby reioycing and flourishing therein. *In* the most Catholike Prince succeeding them in the Empire, the Catholiks of Antioch were exceedingly comforted to see their long persecution now at end. For, *Seuerus* the Eutychian, and head of the *Acephali* being expeld, a Catholike Patriarke was ordayned in his place, chosen by the Pope and the Emperour, with exact care to giue the afflicted Antiochians the best they could find. The Catholiks being full of content in respect of this change, and peace, after so long molestations, God in his secret judgments would alay their wine with water, their ioyes with sorow. For their Bishop being come, behold a sudden earth-quake surpriseth the city, at dinner tyme, as they were at meate. And a whirle-wind ryfing vnfortunatly at that very instant, blew the fire and flame of the kitchins, then burning according to the tyme of the day, vpon the buildings that were shaken by the earth-quake. So the commiserable city set vpon by a double mischiese and enemy togeather at once, was destroyed with the most of her inhabitants: amongst them was her Catholike and holy Bishop *Euphrasius*, who (his head being first stroken off by the fall of a pillar) was buried in a sepulcher of fire, to the excessiue ioy of the *Eutychians*, and *Seuerus* their ring-leader, but to the great lamentation of Catholiks, specially of the good Emperour. For vpon newes heereof he put off his Diademe and purple, vested himselfe in sacke-cloth, sate solitary many weekes together weeping in silence, not admitting of any mirth, though the dayes were solemne and festiuall, vpo which his custome was to goe with great pompe and splendour vnto the Church. Where also we may note, that the ioy the *Eutychians* tooke in this mischance, was but the dancing of death, seeing presently heereupon they were so rooted out, that in the hystories of the next succeeding Age, there is no memory of them.

Eugrius
1.4.6.3.

Ammian.
1.3.c.6.

Paulus
Diaconus
in miscell.
1.15.

As Catholiks haue cause of comfort in these Exam-
ples, to see things succeed with them, as they did with
the orthodoxe Christians and Saints of God in former
ages, so likewise our Censurers, that making themselves of
Gods Priuy Counsell giue our their Writs agaynst vs, may
tremble, to see themselves hardened in malice, as former
Heretiks were, and to seele the same lightnings of death
as they did. And for conclusion of this Chapter, I will
agayne repeate the wordes of the Holy Ghost wherewith
I beganne, in which Catholiks may receaue comfort, &
our insulting Aduersaries may heare their doome from
Gods owne mouth: *This is the worst of all vnder the sunne,*
that the same things happen alike vnto all, to the good, and to the
impious. Hence the hartes of the sonnes of men, are filled with ma-
lice and contempt in their lyfe-time, and afterward they shalbe
carried into Hell.

CHAP. III.

Comfort, by comparison with our Aduersaries,
and Gods cleere Iudgments agaynst them.

BEfore I beginne to discourse of this Argument, I
must heere meete with an Obiection, which I
know will be made agaynst what hath byn sayd;
to wit, If mischances happen alyke to the good
and to the bad, to the Christian and to the Infidell, to
the Catholike and to the Heretike, Why doth Cardinal
De Ecclef. Bellarmine make Temporall felicity a Marke, wherby to dis-
l. 2. c. 20. cerne the true Christian Church? I answere, that without
all doubt there is a kind of Temporall felicity proper vn-
to the true Church; according to the prediction of the
Prophets that haue spoken so much of the Temporall glo-
ry and happines therof. This felicity (though the same be
mingled with many priuate mischances) is apparant, and
may be discerned from the felicity of prophane world-
lings

ings by three notes, by the *Author*, by the *End*, by the *Effect* thereof. The *Author* of this felicity is God, not working according to the ordinary course of things, but by miracle, sending the same downe from heauen. And therefore it is tearmed by *Bellarmino*, *Diuinitus data*, especially giuen of God; and by *S. Augustine*, *A Deo euidentissima largitate concessa*, comming apparently from the speciall bounty of God. This felicity God vseth to grant when the same is necessary for the defence of true Religion agaynst Infidelity and Heresy: and it appeared manifestly in the victories obtayned by *Constantine* the Great, by *Theodosius* the great, by *Honorius* his Sonne, by *Charles* also the great. Neyther hath the like speciall providence and supernaturall assistance been wanting or lesse apparant in sundry battayles fought in this age betwixt Catholiks and Heretikes. For though God permit strange accidents sometyms, which tend to particular triall of his seruants, yet misfortunes and miraculous ouerthrowes, dismall & vnfortunate deaths fall more frequently vpon his enemies, as might be proued by examples ten for one, if need so required. God (sayth *S. Augustine*) that men might not thinke that the prosperity of this life, were not to be gotten but by seruing the Diuell, adorned the two most Christian Emperours *Constantine* and *Theodosius*, with all kind of worldly felicity the hart of man could wish: On the other side that Christians might know that they are not to serue God for these temporall goods, he would haue the raigne of *Iouian* a most pious Emperour more short, then that of *Iulian* the Apostata. Also *Gratian* a godly Prince (not so gracious in name, as in manners) he permitted vnto the sword of a rebellious Tyrant.

Lib. 5. de ciuit. c. 26.

Lib. 5. de ciuit. c. 18.

Secondly this felicity the Marke of the Church, is knowne by the *End*, which is the saluation of soules, by dilatation of Christian Religion amongst Heathens, and by maintenance of peace & vniety in the Christiā Church agaynst the breaches of factious doctrine. For without question, Felicity that serues to so diuine & heauenly an end, is diuine and heauenly, and sheweth the Church, in fauour whereof the same is granted, to be the only true

D

Chri-

Christian Church. Neyther it is hard for any man to discern vnto which Church this felicity, mantayning peace of Religion amongst Christians, & dilating Christian Religion among the *Heathens*, doth belonge: as also where that accursed kind of felicity is found, by which no Nation of Infidells hath been conuerted, but only the quiet of Christendome, in matters aswell of Religion, as of ciuill Gouvernement, peruerted.

Thirdly, this felicity proper vnto the Church, is made euident by the *Effect*, to wit, by the pious workes & godly liberalities therof, shining in the Princes vnto whome the same is granted. For as God doth by speciall providence, honour and enrich these Princes for the benefit of his Church; so likewise by secret inspiration, he doth infuse acknowledgment heereof into their hart, and moueth them to discharge their debt of gratitude towards him, by shewing their liberalities vnto his Church. Thus *Cyrus* though a Pagan did acknowledge his temporall felicity in being made Monarch of the world from the hand of the God of Israel, for the comfort of his banished people; whome therefore he set at liberty, restored vnto their country, and assisted them both with his authority and liberality to rebuild their Temple. Who doth not know the reuerence vnto the Church, the obedience vnto Bishops, the magnificent bounty of erecting euery where Temples vnto Christ that shined in the most mighty and fortunate Christian Emperours, as were *Constantine*, *Theodosius*, and *Charls*, all three surnamed the Great? Who doth not see the workes of true Christian felicity in our country, and of what Religion those Princes were, by whom Churches, Monasteries, Hospitalls, and other workes of Piety, with their temporall endowments were founded?

This then is that kind of *Temporall felicity*, which is to be held a *Marke of the Church*, to winne *the* *water of God* miraculous providence, is the *Author*, *Propagation* of Christianity amongst *Heathens*, the *end*, *Liberalities* in *temporal* workes of Piety, the *effect*. Without these respects,

a. Paralip.
c. 36. v. 23.

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to make happy. Euent a note of the truth, or vnlucky successse a signe of falshood, what is it, but to set Religion on the dyce, to expose Conscience vnto chaunce, to make Fayth mutable with the wind? If the Professors of true Religio, cast out of Churches, by the piety of their Ancestors built, meete to heare Gods word in a priuate chamber, shall Truth that remaynes for euer, stand obnoxious vnto the rottenes of the roome? must their sayth also fall to the ground and perith with their bodyes, if happily the place breake through the weight of the multitudes that thither ouer-zealously flocke? Desire of the food of their soule, so drawing away their thoughts, as they did not aforehand apprehend the daunger of their corporall life? God forbid.

Veritas
Domini
manet in
aeternum,
psal. 138.

*Progidious thinges that did happen at the change
from Catholike Religion in England.*

Vill our Aduersaries themselves be content to haue their Religion put to this triall? If they be content, things in this kind recorded by their Annales, will bring their cause in danger. When King Henry the eight had withdrawne himself from the obedience of the Sea of Rome, togeather with Schisme (though agaynst his will) did enter Irreligion towards the most blessed Sacrament reserved in Churches, what happened? they shall vnderstand in their owne Croniclers wordes. Vpon the 25. of May, the rood of S. Margarets Patens by the Tower-street in London was pulled downe and broken in peeces togeather with the Tabernacle. And three nights after, to wit on the 27. of May, was a great fire in the same S. Margarets Parish not farre from the Church, the which fire consumed there more then a dozen houses, and many persons, men and women brent to death. Was not this a iudgment? did not God presently punish that Act of Heresy with fire, the punishment by Christian cōsuetudine appoynted for that kind of impiety? Did not the time come iust in time to punish that irreligious act, ha-

Stow, or
Howes
cronicle,

Bld. to. 8.

uing giuen them first three dayes to repent, according to that decree of the Scripture, *He that within three dayes shall not come backe to Hierusalem his whole substance shall be consumed?* Did not the fire fall right in the place where the sin was committed, as if God by sending that fire had sayd vnto them, you haue disquieted my Tabernacle, violated my house, abused my sacred Body left you vnder the forme of bread, and would not repent: therefore in vengeance therof, I now burne your tabernacles, fire your houses, consume your bodyes into ashes.

An. Reg.
3.

When Queene Elizabeth in the second yeare of her reigne, had put Catholiks from all Churches, not permitting them so much as one for the Religion that all her Christian Progenitours Kings of England had professed: who knowes not what happened vnto the Chiefe, the most goodly and glorious of all those Churches, presently vpon the very next yeare, their Religion being scarce yet warme in the profession thereof? *On the fourth of Iune (sayth the same Annalist) betweene foure and fve of the afternoone, the steeple of Pauls in London was fired by lightening. The fire brast forth (as it seemed to the beholders) two or three yarde beneath the foote of the Crosse, and from thence, brent the spere (which was of two hundred and sixty foote) downe to the stoneworke and bells, so terribly that within the space of foure houres the same steeple with the roofof the Church so much as was timber or otherwise combustible, were consumed, which was a lamentable sight, and pittifull remembrance to the beholders therof. Thus he. This was the welcome Heauen gaue vnto the new Religion then entering into our Kingdome, by fiering vpon them that most magnificent Temple, which vnder Catholikes had stood almost a thousand yeares. They that vrge the falling of an old chamber as miraculous vengeance sent from heauen vpon Catholike Religio: what can they with any shew of probability answer vnto the that will presse them with this prodigious lightening & fiering which came directly from heaue vpon them? Specially seeing therewith their Communion-table was also fired, though their Cronicler, to saue the credit of their*
Ghof.

Ghospell make no mention therof? Neyther is it without mystery, that this fire brake forth from vnder the foote of the Crosse, as comming agaynst the enemyes of the signe of the Crosse, and to shew Gods anger agaynst them for their contempt of that most holy instrument of our redemption.

What will they say vnto another Prodigy also set downe in their Annals, that vpon the tyme their Religion was begotten by *Q Elizabeth*, and christened in England? Iust at the same tyme so many monstrous births happened within two or three moneths, as the like is not noted in any of our antiquities. This yeare (sayth the sayd M. Stow) were many monstrous births. In march a mare brought forth a foale with one body and two heades, and as it were a long tayle, growing betweene the two heades: also a Sow farrowed a pig with foure legges, like to the armes of a man-child with bandes and fingers &c. In April a Sow farrowed a pig with two bodyes, eight feete, and but one head. Many calves and lambes were monstrous, some with collars of skins growing about their neckes like to the dubble ruffles of shirts and neckercheffs then vsed. On the twentieth of May, a man-child was borne at Chichester in Suffex, the head armes and legges wherof were like an anatomy, the breast and belly monstrous bigge, from the nauill, as it were a longe stringe was hanging, about the necke a great collar of flesh and skinne like to the ruffe of a shirt, comming vp about the eares playting and folding. Thus he. Was it by chance (thinke you) that so many monstrous and vgly Births happened thus on a heap together with the birth of your Ghospell? or rather were they not sent by Gods prouidence, to lay before euē your carnall eyes, the fedity and deformity of your change from the fayth of all your Christian Auncestors?

I will heere conclude without passing into forrayne countryes, only I will intreate our Aduersaries to looke out of England no further then they may almost from thence reach with their corporall sight, to wit, vnto the Hill on the Sea-shoare neere vnto *Despe*. There the ruines of one of their Temples are yet to be seen, which fell vpon their reformed Puritan Auditory, at the tyme of the

Preach, wherewith foure hundred with the Minister were oppressed. The cause of this ouerthrow was not vulgar and ordinary as in our case, but a strange and terrible whirle-winde, rayfed and sent by Gods speciall providence to punish them. The remembrance of this whirlewind and wofull accident will happily take from them their insulting spirit, or at least so blow away their vayne and friuolous clamors, that this accident was Gods vengeance vpon vs for our Religiō, as they will not be heard with esteeme by any man of iudgment.

The death of the Catholike Preacher of this Sermon, compared with the death of Calvin and Zuinglius.

BVt they thinke we shall not find amongst their Ministers, any that was stroken with so suddayne and disastrous a death as the Iesuite Preacher of this Sermō was. This shews how ignorāt they are of their owne Church, and how like the *Lamia*, of whome *Plutarch* writes, that being at home they pull their eyes out of their head, and locke them vp in coffers, and they only vse them, when they are disposed to goe abroad to visit their Neighbours. Doth not *Luther* write, that their great Grand-fire *Oecolampadius* was killed in his bedde, shaken with horrible frights, the Diuell appearing to him, and this in punishment of his error agaynst the Sacrament? Doth not a famous Protestant Super-intendent giue this testimony of the death of the Puritans Dad *Iohn Calvin*? God (sayth he) in the rod of his fury punished Calvin before the dreadfull houre of his unhappy death with his mighty hand. For being in despayre and calling vpon the Diuell he gaue vp his wicked soule, swearing, cursing & blaspheming. He dyed on the disease of lice and wormes, increasing in a most loath-some vicer about his priny partes, so as none present could endure the stench. These be the wordes of that Protestant.

Luther.
tom. 7.
Wittēb.
fol. 210.
2. post
medium.
Conradus
Schluffel-
burg. in
Theolog.
Caluin. 1.
2. fol. 72.

But

A Word of Comfort.

31

But because this happend within the walls of *Geneua*, and in *Caluins priuy Chamber*, we cannot haue such prooffe therof, but Puritans will outface both Protestants and vs. Wherefore we will bringe them out of the walls of *Geneua* into the open field, out of *Caluins* closet into the sight of heauen and earth, vnto a spectacle wherof two whole armyes were witnesses. Behold *Hulderick Zuvingliu* whom they honour as a Prophet ioyned in commission with *Luther*, to preach the eternall Gospell, as an excellent man sent of God to giue light vnto the whole world, in the midst of darknes where truth was vnknowne and vheard off. This Minister or rather Patriarke of the Miniltry, as themfelues confesse, hauing fought by famine to oppresse siue Catholicke townes, and force them by want of victuals to consent vnto his doctrine, when they stood in their defence, came armed into the field, where hauing first embred his sword in much Christian blood, himselfe togeather with siue other Militant Ministers, was slayne in the battayle.

*Iuell de-
fence of
the Apo-
logy. pag.
6.6.*

*Oslander
in Epitom
hist. Eccl.
Cent. 16.
pag. 101.
Gualt.
Apol. fol.
30.2. pro-
pe fidei
objit in
bello Zu-
ingliu, &
Armatus
objit.*

*Lutherani
apud Gu-
alteru in
Apol. fol.
8.2. initio.
Gladium
a Christo
prohibitu
corripuit
Gladius
Spiritus,
quod est
verbum
Dei. xph.
4.26.*

I desire the Christian to compare togeather these two deaths, the one of *Robert Drury* that dyed preaching by this last accident: The other of the Reformitan *Zuvingliu* which I haue set downe out of their owne recordes. This done then in the sight of that God that hateth iniquity and loueth charity, let him define which of the two deaths be iudgeth most Christian and happy, or with which of the two Preachers he would rather with his soule. *Zuvingliu* the Patriarke of Puritans & Ministers dyed as he was pransing on his warlike palfrey with his pistoll at his side and launce in his hande. This Father of the Society of *Iesus*, sitting in a chayre, the seate and ensigne of Apostolicall authority to preach, clothed with such Priestly ornaments as the Church doth prescribe, for the more decent performance of that office. The one with a sword in his hand, stretching forth his arme to spill Christiā blood: the other with the sword of Gods holy truth in his mouth, the enemy only of sinne and vice, spreading abroad his armes, to gather into the bosome of God and his Church, soules redeemed with Christ his most precious blood.

The

A Word of Comfort.

32

Noui &
exquisi-
tissimi faci-
noris fax
& auctor.
Osiand.
vbi supra.
*His text
was, serue
nequam
omne de-
bitum
dimisisti
&c.

Superbia,
& crude-
litate im-
pulsus.
Osiand.
Epitom.
hist. fol. 30
Qui ma-
net in cha-
ritate in
Deo ma-
net. 1. Io.
4. 16.
Qui non
diligit
manet in
morre. 1.
Io. 3. 15.
Valerius
Max. 1. 4.
c. 4.
Daniel.
13. 6.

The one exhorting both by word and example his armed audi-
tory, to reuenge, to murder, to massacre: The other (* for
that was the subiect his sermon) preaching the Precept of
christity, perswading his deuout Auditours to loue their e-
nemyes, to forgiue iniuries, to roote reuenge and ran-
vbi supra. cour cleane out of their hart. From the eyes of one sparkled
fire of anger and Martiall fury, not to be quenched but with
the blood of his enemyes; From the eyes of the other
sprunge teares of Denotion and Piety, which by Sympathy
caused waters of Contrition in the harts of his hearers,
which flowing out at their eyes, might serue as a second
&c. Baptisme, to wath their soules pure in that moment of dis-
solution and death.

Is there any man so voyd of Christianity that will
not preferre this death in charity, and therefore in God, before
that death of hatred and reuenge, and therefore a death not
of body only, but euen of soule? Oh that the Spirit of
God with the gale of his aspiring Grace, would driue a-
way the cloudes of human sorrow that ouer-whelme the
harts of flesh and blood, that pure Christian Fayth, shi-
ning in her proper brightnes, might giue sentence of the
quality of this accident! Then we would not see much
pitty, as enuy such happy passages out of this life, nor
tearme them *disastrous*, but rather (if I may so speake) *A-*
struous deaths. For (that I may apply the wordes of a
prophane Authour vnto a true subiect) *Non ita homines ex-*
spirant, sed Astra sedes suas repetunt. These be deaths by which
men fall not to the ground, but STARRES retorne vnto
their heauenly home: *those starres* I meane, wherof Daniel
sayth, *They that informe men vnto righteousness, shall shine as*
STARRES in the firmament for all eternity. Certainly his bo-
dy fell not so fast to the ground, but his soule flew vp as
fast vnto heauen, like the Dove into Noe his Arke, with
the branch of Oliue, the Word of Peace and Charity in
mouth. King Euander in the vntimely death of his only
sonne, tooke comfort to consider he dyed in a glorious
enterprize of human friendship, in the conducting of his
exiled friends into their promised Country of rest, pro-
fessing

feeling that he would euer ioy in the memory of that heroicall death, ———

Ducentem in Latium Teucros, cecidisse inuabit.

What greater, or more glorious endeauour of Diuine Charity, then to guide soules made to Gods image into the felicity of their eccesiiall Country; that is, the blissefull vision of the face of their Creatour? Seing it was Gods holy pleasure to take them out of the world, whose longer liues in our iudgment would haue byn beneficiall vnto his Church; though we cannot but feeble their immature dearth, yet we cannot also but ioy in this happy circumstance therof, that they dyed in the exercise of the highest act of Christian Mercy; that their last breath was, in calling men vnto God, most blessedly spent, that the sweat of death they felt, was no other, but the sweat of burning charity towards God and man, ———

Ducentem ad calos animas, cecidisse inuabit.

Here we may with reason take into our mouth King Dauid his funerall songe in prayse of Abner, *As the slouthfull vsa to dy, thou didst not dye, O Abner: not groning & breathing forth thy soule and spirit in bed, but thundering and breathing forth Gods holy Word and spirit in pulpit. Thyne bandes were not bound, but still mouing in charitable deedes, so long as they had motion of life. Thy feete were not put into fetters, but free; and that of them particularly the Prophet may seeme to haue spoken, How beautifull are the feete of him that doth preach Peace, that doth denounce the best things! For what thing, better then charity & loue? As men fall before the sannes of iniquity, so thou fallest, a Martyr in the sight of God & his Angels, though the persecutor appeared not in the sight of men. What shall I say more? I will conclude with the words of our Saujour, so proper to set forth the happines of this death, as I shall not need to adde so much as a word by way of application. Who is the faythfull and prudent seruant whom his Lord hath put ouer his family to giue them MEATE in tyme? Blessed that seruant whom his Master coming shall finde SO DOING. Verily I say vnto you, he will place him ouer all his goodes.*

1. Reg. 2.3

Isa. 52.7

Matth. 24.45

Non in pane fed in VER; BO.

E

Prote-

Protestants that were present at this Sermon defended.

Some vrge this accident as a iudgment of Gods vengeance, not so much agaynst Catholikes as agaynst Protestants, that hauing preachers of their owne, would resort vnto this Catholike Sermon, whom I will refell briefly, not by way of Rhetoricall discourse, but by way of Syllogisme, prouing by their owne principles these fower ensuing propositions, vnanswerably.

The first Proposition.

Protestants by the Law of God, may heare Catholike Sermons.

THis is proued. Because Protestants may heare the Ministers of Gods holy Worde, that haue Diuine Order, Diuine calling, Diuine Commission to preach it. For whom may they heare, if they may not heare them whom God appoynts? But the Priests of the Roman Church haue Diuine Order, Diuine Calling, Diuine Commission to preach Gods holy Word, as now Protestants, & euē Luther did, who sayth, *The Papists haue the TRVE office of Preaching*, acknowledge with full consent: yea they pretend and contend to haue a Diuine Order, Calling, and Commission to preach and administer Sacramēts, by the Tradition of our Church, from handes of Catholike Bishops, originally from the Pope. Therefore Protestants by the law of God, may heare the Sermons of Catholike Priests, at the least with the same *prouise*, wherwith they heare their own, to approue what they find to agree with Scripture, and reprove what they find preached agaynst it.

In Papatu
est V E-
R V M
prædican-
di officiū.
Euth. cōt.
Anabapt.
mason his
booke of
this argu-
ment.

The second Proposition.

Protestants should rather heare Catholike Sermons, then Puritan.

THIS is proued. Because wisdom teacheth, that in doubtfull Questions we choose the surest side, specially in affayres that concerne the euerlasting saluation of our soules. Wherefore in this question, whether Catholik or Puritā Preachers are to be heard, we must rather choose the certtainest part. But that Catholike Priests are the Ministers of God, endued with Diuine Order and authority to preach his Word, and consequently the Men who by Diuine Ordination are to be heard, is most sure and certayne: because all agree therein; in so much as Protestāts as I sayd, chaleng their Orders from the Roman, that if the Roman ordination be not currant, much lesse can theirs be currant, as sayth the Protestant Bishop of Oxford: *m. Bridges*
If the Roman Priests be not Ministers, then are not we Ministers the Go-
at all, for we are Ministers of those Ministers. Therefore out of *defence of*
the principles of Christian wisdom, men should rather *uern pag.*
1276.
heare Catholike, then Puritan Preachers.

The third Proposition.

Protestants by the principles of their Religion, are bound to heare Catholike Sermons.

See Iohn Whitehis way. pag. 116.

THIS is proued: because the Iudge is bound by the law of God and man, and light of reason to heare both parties before he giue sentence for, or agaynst eyther, and to condemne eyther side ynheard is intolerable wronge: *Euery particular man must iudge of the Churches teaching.*
But euery particular Protestant, and euery one of the common people is a iudge appoynted of God, hauing the publick authority of Gods spirit, speaking openly vnto all in Scripture, wherby he may re-
proue

No private judgment but the publicke censure. A private man may find fault with the best Church. pag. 128.

proue the greatest and most Catholike Church in the world, to wit, the Roman, and may find a fault in the best Church in the world, to wit, the Protestant, as themselves most earnestly teach; auerring that *this doctrine was neuer denied by any Church, but the Roman, that knowing her doctrine to be dross, durst not put herself to this triall.* Therefore euery particular and private Protestant is bound by the law of God, and Man, Grace and Reason, to heare the Roman Church, as well as the Protestant.

The fourth Proposition.

They that heare not our Sermons, but condemne vs vpon trust of their Ministers, cannot be saued.

THIS I proue. Because they that built vpon the trust and credit of the Protestant Church, and passe not to the triall that they may say of their certayne knowledge this is error, this is truth, these cannot be saued. This is cleere, because none is saued without diuine, and supernaturall most certayne Faith: but Protestants themselves acknowledge that Faith built vpon the authority of their Church, is but humane, acquiſite, and fallible, seeing the same may erre: therefore, they that build vpon the trust and credit of their Church cannot be saued. But they that heare not the Roman Church, condemne her only vpon the trust and credit of the Protestar, for they cannot say vpon their own knowledge that this, or that is her doctrine, nor consequently that she is in error: Therefore except they heare the Catholike Church her sermons (if they can) that they may say of their owne knowledge her doctrines are erroneous and theirs the truth, they cannot be saued. For how can they be saued except they comply with that Precept, *Try all, and hold the best:* this Precept as Protestants teach being *Diuine*, and such a one as doth concerne euery private man? Is not the Roman Religion one amongst all Religions that are to be tryed, yea the *only one*, amongst them all? How then can they be saued that will not try the Roman among the rest, that not vpon trust, but by their owne

Sine Fide impossibile placere Deo. Heb. 11. 6. Field in his Appendix p. 2. p. 18.

Euery particular man must Try all things. 1 John 4. Whites. way p. 126.

owne triall they may know whether her Doctrine is to be held? Wherefore they that reprehend those Protestants for comming to this Sermon are ignorant, euē in the first principles of their owne Fayth.

Hence I inferre, that our Adversaries cannot esteeme of this Accident as a punishment of God, if without passion they will pronounce sentence by the principles of their owne Religion, supposing (which is most certayne) that the subject of the sermon was the duty of Charity to forgive each other, & to be ready to giue account vnto God whē we are called out of the world. For what was there in that Sermō that God may be thought to haue punished by that fall, the Doctrinē preached & the order to preach it, being both his owne? If this mischance ought to be taken as a token of Gods vengeance agaynst the doctrine of the Iesuits, surely God was singularly offended with that doctrine the Iesuit did actually preach at that very instant, when by the fall his breath was stopped, which was the doctrine of Charity and Peace. O heavenly doctrine, and O happy breath that is lost in the preaching thereof! which was the last sermon and Cygnæan songe as of this Father of the Society of Iesus, so likewise of the Hier. in Disciple beloued of Iesus, whose life ended, whose breath expired in breathing forth this doctrine, *Loue ech other.* 1.3.c.6.

Hence also appeares the vanity of thē that haue found this farrefeicht argumēt agaynst vs. This accidēt, say they, happened vpon the Papists on the fifth of Nouember, *stilo nouo*, therefore it was a punishment of the Treason they intended agaynst vs on the 5. of Nouember *stilo veteri*. First this their arguing is folly, because in their comparison or congruence, agaynst the rules of Logick. they do *transire de genere ad genus*, that is, compare things together of different kindes, *stilo nouo*, & *stilo veteri*, being different kindes of computation. So that if we take the thing according to the truth, and not according to the sound of words, the 5. of Nouēber *stilo veteri*, is not the 5. but the 15. of nouēber *stilo nouo*. Secōdly agaynst this vanity grouēd vpon words without sense we haue an argumēt inuincible

deriued from the first principles of Christianity, to wit, that God being iust, cannot punish men for sinnes they neuer committed, but euer detested. Now these that fell at this Sermon, neuer intended that gunpowder-treason (as these accusers bely them) nor euer thought therof but with detestation and terrour. Therefore certainly God being holy & iust, did not intend this accident to punish that sinne vpon them. Finally what sense or congruence is there in this prouidence, for that a sinne committed agaynst Christian Charity, many yeares agoe, God should now punish men altogether innocent therof: and this in the act of preaching Christian Charity, agaynst rancour and malice, which doctrine of all other, is opposite vnto such execrable vndertakings?

Some perchance will say, that though he preached Charity, yet he preached in the Popish fashion, that by deedes of charity they merit heauen. I do not know if he made mention of merit; suppose he did: Is the sermon and meeting to be censured in this respect? Let these censurers receaue their doome by the mouth of S. Augustine. *They be (sayth he) impious, they are vngratefull vnto God, they are deeply oppressed by the wicked spirit, who murmure agaynst the chaste celebrity of such meetings, wheremen are taught, how they are to liue well for the time in this present world, that so they may MERIT to liue blessedly for euer in the next world.*

De Ciuit.
l. 2. c. 29.
Casta
celebritas
confluit
unt, vbi
audiant
quam bene
ad tempus
viverere
debeat
ut beatus
semperque
vivere
mereantur.

CHAP. III.

Comfort, from the Ends and Intentions of God in this Accident, wherof we may make Profit.

IF the Doctrine preached was so pious, and the Preacher authorized to preach by Diuine Order, why was the sermon ouerthrowne by suddayne death, in the mid'st therof? Why? Because God is Lord, he may permit, he may doe as he pleaseth, and yet *no man* may

thi
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No
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V
uene
witr
that
blou
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their
suit, k
armed
in bar
make
mid'st
their h
no oth
hand
ritans
they p
minil
in the
sea of b
W
tholike
which
might f

may say vnto him, *Why dost thou so?* He will not haue man thinke he hath right to be of his priuy Councell, nor in his doings to reprehend what he doth not comprehend. Notwithstanding why this mischance fell on these persons rather then on others, is a mystery that lyes hidden with a million of more in the treasury of Gods secrets, to bereuealed at the day of Iudgment: yet in generall why this same was permitted in some Catholikes, reasons may be rendered, by which we may reape both comfort and profit.

Propter fines nobis ignotos, Deo notiffimos, in die Iudicij declarandos. August.

Reasons in regard of Protestants.

VV Ill Protestants haue a reason why God would haue this Iesuit dye before their eyes, preaching forgiveness of iniuries, charity and peace, that they might be witnesses of the sight agaynst the vulgar Puritan slander, that Iesuits incense Catholike people agaynst them, vnto blood-shed and murder? Behold a Martyr, a witnesse that lost his breath in the refutation of this slander: Nor can their accusers name the Iesuit, that for the time he was Iesuit, killed any man, or euer drew sword in anger, or wet armed into the field. They be present indeed many tymes in battayle to help the soules that are wounded, and can make vse of their helpe: and though they walke in the midst of dangers, yet haue they no other armour, then their habit, no other pistoll but their beades by their side, no other sword and lance, besides a Crosse in the one hand, and their Breuiary in the other. How would Puritans insult, and traduce Iesuits as manquellers, could they proue one of them to haue dyed as did their Arch-minister *Zuinglius*, with his five Martiall Mates, fighting in the field vnto death, drowned lyke *Pharao* in the red sea of blood, of the effusion wherof himselfe was Author?

Iniquissimus bellus Author. Osiander Hist. Cët. 16. fol. 30.

Will they haue a reason? God would haue this Catholike Priest dye in the commendation of Charity, then which no doctrine is more properly Christian, that they might feeble euen with their handes, the rashnes of them that

In hoc cognoscent homines quod discipuli mei essis. Ioa. 14. 15.

that iudged the fall was to punish the then preaching of Doctrine *Antichristian*. They iudged (being ignorant of the Catholike cultome) that our Ministers of Gods holy Word be like theirs, who commonly spend the time, not in exhortations vnto good life, but in bitter declamations agaynst the Pope. This accident hath made knowne our Sermons to be made in another Tune, as opposite vnto theirs, as is light vnto darknes, sweetnes vnto bitternes, Charity vnto hatred, mildnes vnto arrogancy.

Will they haue yet another reason? God permitted this accident, that the zeale of hearing Gods word, & the hard condition of Catholikes might heereby be made knowne vnto the Christian world. All the Churches of England haue byn erected by our Catholike Ancestours, and yet Catholikes now haue not permitted the so much as one Church of so many, to heare the word of that Christian Fayth, wherby the same were founded. They must eyther want the comfort of the *bread of life*, or els resort to priuate Chambers for the same with danger of mischance,

Thren. c. that the aunciēt cause of *Jeremy* his complaint may seeme
5. 10. renewed in vs, *In animabus nostris afferebamus nobis panem*: With losse of our liues we get the bread of our soules. And which is worse, when such disasters happē, they that haue taken our Churches from vs, insult agaynst vs, and the Religion that built them.

Disponit
omnia su-
auiter,

We may yet adde hereunto a fourth Reason. Seeing God in his iudgments still aymeth at the finall end of his mercyes, why may we not thinke he permitted this Accident to mitigate men harts towards Catholike Religio, causing, according to his sweet course of prouidence, the instinct of nature to concurre heerein with the motion of Grace? For such is the disposition of mankind, that the most Innocent being in excesse of prosperity, are enuyed, their great vertues suppressed, small faults eagerly pursued to their disgrace. On the other side, when men are fallen from the highest off felicity into the depth of misery, euen the wicked st are pittied, their faultines extenuated, and what may be in them worthy of prayse, is presently called

A Word of Comfort.

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to mind. *Iebu* when he saw *Isabel* stand in her window, looking proudly & wantonly into the streete, commanded her to be cast downe. When she was dead and her body lay bleeding in the way, her knowne immense wickednes could not hinder his hart from a compassionate remembrance of her worth, saying, *She was a Queene, and a Kings daughter, let her be buried with honour.* Who knowes not the weeping of *Alexander* at the death of *Darius*? The teares of *Cesar* vpon the sight of *Pompey* his head, through remembrance of his former high worthines and state? The destroyers of *Hierusalem*, as *Jeremy* foretold, wept in her destruction; yea the Emperour that was Gods instrument therein, passing afterward by occasion that way, shed many teares vpon her, *This is Hierusalem that was once the sayre and beautifull Citty, the ioy of the whole earth.* If misery be thus able to purchase fauour vnto wicked persons and mortall enemyes, how much more vnto Catholike Religion that in so many of her children, slayne in that their innocent exercise of deuotion, lay so wofull a spectacle to our Country? It is scarce possible, but by that pittifull sight, men should be warned to remember her Sanctity, her Dignity, her inestimable Benefits in former tymes bestowed on this Land; and in their hearts to say: This is the Religion, that, from her Head-Citty *Rome*, sent hither *Christia* Preachers, wherby we *Englishmen* were first conuerted from Idolatry vnto Christ, and by the merits of his Bloud washed from the crimes of our cruelty, in the heauenly lauer of Purity. This is the Religion that did first banish from our mouth the vncouth names of *Panime* Gods; that taught vs first to pronouce the sauing Name of *Iesvs*; by whose meanes the sweet *Allelusa* began first to be songe in our streetes, in hope of heauenly felicity. This is the Religio that for a thousand yeares togeather was the sole *Christia* Queene raigning in all our Catholike Princes, working in their harts knowledge and loue of celestiall things, & mouing their handes to leaue monuments of their piety, memorialls of their charity, religious exâples of sanctity, to the ioy of heauen and wonder of earth. These cogita-

F

tions

4. 30

Sepelite
cani quis
filia Regis
est. v. 23.

Iosephus
de bello
Iudaico
Herem. 20
15.

Beda hist.
Angl.
Tob. 13. 22
Per vicos
Alleluia
cantabitur.
Angloru
gens que
nihil no-
uerat nisi
Barbaru
freudere,
nunc He-
braum
didick Al-
leluia ca-
tare. Greg.

Sperado-
rum sub-
stantia.
Heb. 11.3.
Granum
frumenti
cadens in
terram.
mortuum.
Io. 12.24.

Luc. 8.35.

tions of truth, and the like are both easy and obuious to be had of any that will not shut their eyes agaynst them, & most efficacious to moue harts not altogether deuoyd of humanity. How can Christians be so barbarous as to hate that Church, by which they were first changed from *Barbarisme vnto Christianity*? Or persecute and seeke to ouerthrow that Religion, that is the *only ground and pillar of hope*, that any of their Christian ancestors were saued? We may therefore thinke that God would haue these Catholiks as so many graynes of wheate, to the end that they might beare *fruite in abundance* *sal together in terram bonam & optimam*, vpon the ground of the good, vea of the best natures that are; no nation being (if affection do not deceaue me) more then English merciful by kind? And so we cannot but hope the Catholike Religion, so full of inestimable worth, and of motiues to winne loue, her doctrine being thus sowed in harts mollified by iust compassion, will bring forth a stock, if not of feruent profession therof, yet at least of more clement disposition towards them that professe it

*Reasons for Puritans, and the Inhumanity of
some of them.*

Vill Puritans haue a reason of Gods permittance on their behalfe? God permitted it, to the end that by occasion therof that might happen, wherby they may see the rudenes of their Pretented Holy Discipline, behold the inhumanity their Heresy putteth into peoples harts, and so endeauour some remedy therof; *Least* (as a learned Protestant warnes them) *vnder pretence of rooting out Popery, they bring extreme Barbarity into the Church*. For there did not want a multitude, that not only with *contumelious* speech, flowing from bitterness abunding in their hart, not only with *durt*, the image of their contaminate soule; but euen with *stones*, the instrumets of *Iewish crueltie*, set vpon the poore creatures hurt by that fall, presently

Hooke 1.
4. Ecc.
Polit.

Tulerunt
lapides
Iudaei. Io.
8.38. & 10.
31.

as they were taken vp from vnder the ruines and rubbish, that some Gentlewomen were forced to leaue their coach to saue themselues in a house of their Friendes. This was not the fact of Englishmē; they are of more noble nature: Nor of English Protestāts; Heresy hath not made them so wild: but of Puritans, not of the whole Lande, nor of all London (let vs excuse as many as we may) but of one partticle of London, which Puritans boalt to be their speciall Nest. How behofesfull it is, that this people so pure in name, rude in manners, were taught the first rudiments of Christianity; that the doctrine of good workes and Christian Charity were more frequently preached vnto them; that the fancy of sole Fayth were silenced, to wit, that (if they once belieue) *they neuer cease to be the children of God and gracious in his sight, though they commit murder an hundred times aday.* I confesse that no circumstance of this accident doth so grieue me to the hart as this; not for any hurt they did therein vnto vs, for the hurt was only to themselues. They shewed themselues *more dead* in conscience for want of charity, then the other were dead in body for want of life: the Beames that did oppresse and buize the bones of Catholikes were not so heauy nor so deadly, as were the beames of passion and hatred in the eye of these miscreants, bruyzing and wounding their soule with the sinne vnto death, it being better as the holy King of Bohemia said, *to dye an Abel, then to liue a Cayn.* The cause of my griefe is, that any in our Country, should be found so voyd of common humanity, to the discredit of our Natiō, this being done in the eye of the Stranger, whence now it is spread abroad, to the horror of the Christian world.

For euery Nation vnder the Cope of heauen, both Christian and Heathen, both Ciuill and Barbarous doth by custome pittie, yea reuerence them that are newly saued from vnder the death-blow of chaunce. Whereof we may giue three reasons grounded on the pious instinct of nature. The first is, because men saued from this deadly stroake, seeme then to beginne to liue, and to be then as it were borne a new. Wherefore nature bids men to con-

See their
Pamphet
tearmed,
Something

Whitak,
de Ecc,

cont. 1. q.

1. pag. 101.

Si quis a-

ctum fi-

dei habe-

at, ei pec-

cata non

nocere, id

omnes di-

cimus.

Lut. tom.

1. ep. latin.

fol. 334.

etiam si

millies in

die &c.

1. Ioan. 3.

Trabem

in oculo

tu o habes.

Luc. 6. 42

Est pecca-

um ad

mortem.

1. Io. 3. 15.

* S. Wren-

ce. claus.

gratulate, & welcome the againe into the world: and the contrary, to wit, to seeke to stop the first breathings of this their new life, is the greatest barbarity that may be. Against which, one bitterly but iustly inueigheth, as we may read in the Prince of Poets, whose inuectiue I could with none of our Natiō had drawne particularly vpon themselves.

*Quod genus hoc hominum? quare hac tam barbara morem
Permiserit Patria?*

What wilde me be these? what barbarous cōtry is this?

We being sau'd frō sea, euen from the iawes of death,
They rise agaynst vs straight, they do not vs permit
In quietnelle to set first footings on the ground.

Bella cient, primaq; vetant consistere terra.

The second reason is, because the stroake of chance, as it is in truth, so is it taken by the instinct of nature, as the stroake of Gods speciall providence, and hand. From this stroake they that are saued, as they liue by his speciall will and louetowards them, so they are regarded of others as things sacred vnto God, and by speciall bande of Religiō tyed vnto him, that it is a kind of sacriledge to violate them. An Oratour of Rome (as Tully writeth) pleading for the life of a Captayne, that had in the field receaued many dangerous woundes on head and breast, shewed the scarres or markes therof vnto the Iudges, wherwith he moued them not so much to pity, as to religious reuerence of the Man, that they feared to condemne him to death, from so many dangers wherof he had byn by fortune, that is Gods speciall protection, most strangely saued. *These Iudges in the Day of Iudgment shall condemne the Puritans, seing they being Heathens bare more reuerence vnto the dead & darke signes of Diuine Protection in a guilty person, then these did vnto the fresh tokens of Gods speciall saluation, in innocent Christian Women.*

The third reason is, because the punishment of dishonourable change, is by the instinct of Nature accounted the punishment of God; as it were taking the execution of Iustice immediatly into his owne hand. Hence it is that they, who from the hand of Diuine execution escape afflicted,

Cicero
Act. 7. in
Verrem
initio.
Vehemē-
ter vere-
rentur ne
quem vi-
rum for-
tuna ser-
uasset &c.
Viri Ni-
miū
surgent in
iudicio
&c. math.
24.
Propter
iniquitatē
corripui-
si homi-
nē. Pl. 38.
22.

sifted, frightened, wounded and hurt, are to be held as set free by Gods speciall warrant, as punished inough, according to the equity of his iudgment. Wherefore presently to set vpon them, as deseruing more punishment, is not only iniustice and cruelty, but also a kind of impiety and condemnation of God, as if he wanted eyther wisdom to know, or iustice to hate, or power to punish sufficiently the grievousnes of mans sinnes.

We will not stand vpon the Deniall, but this chance might besent vpon these persons as a punishment of God in regard of their lesser or veniall sinnes; seing even Martyrdome it selfe, the death most glorious of all other, may be inflicted as a punishment in this kind, as the *Machabees*

Martirs sayd: *Nos pro peccatis nostris ista patimur.* At least they

that suffer, may & ought to make that account, as *S. Cyprian* counselleth, *Decet Martyres verocundos esse, & supplicia sua peccatis ascribere, & non se de passione iactare.* Wherefore these wounded Catholike men and women, supposing in Christian

humility this to haue byn the stroake of Gods hands for their sinnes, how properly might one of them haue turned vnto the Puritan with the wordes of holy *Iob*, *Haue*

pitty, haue pittie on me, for the hand of God hath stricken me, for my sinnes, as you suppose, and I do not deny; yet the number of them, & how great or small they are, God knowes much better then you do. Deserued I punishmēt? Behold

these bleeding woundes, witnesse I haue already had my punishment at the handes of the liuing God; Creatures may well spare me, at least you my friendes, allyed vnto me both in nature and country, whome the like mortality (may not I say the like iniquity?) makes liable vnto the same mischance. Call to mind the saying of our Sauiour vnto the eager enemies of the guilty Woman, He

that amongst you is without sinne, let him cast the first stone at her;

Quare persequimini me sicut Deus, & carnibus meis satragimini?

Why do you pursue me, as if you were God, innocent from sinne, pure from misery, your selues? yea rather why do you pursue me as if you were more then God, eyther more wise to apprehend, or more zealous to detect, or

more

more

more

more

more

more

more

more

more

2. Mach. 6:

14:

Cyprian: in exort. marty.

Iob. 19. 22:

Ioan. 8. 7:

Iob. 19. 21

more stronge to reuenge the greatnes of my finnes, that wheras He after punishment hath set me free, you to fill vp the supposed defect of his iudgment, would come vpon me with a new supply of your strokes. *Haue pity, haue pity on me, for the hand of God hath stricken me.*

But these wordes would not haue moued mercilesse harts, and so those distressed soules might better (as perchance they did) lift vp their eyes vnto God in holy David his complaynt: *Quem tu percussisti persecuti sunt, & super dolorem vulnerum meorum addiderunt: ego sum pauper & doles, salus tua Deus suscepit me:* Whom thou hadst stricken they pursued, and added new grieffe vnto my woundes: I am poore and in payne, thy saluation hath taken me vp. O cruelty of men! they had not pity of me being poore, destitute of ayde, nor commiseratiō of me bleeding in payne, not only outwardly through the woundes of body, but also inwardly though griefes and frights of soule. They bare no respect vnto me, as a thing particularly beholding, and belonging vnto thee, as one whom thy saluation tooke vp into thy handes out of those ruines. If a Tygar or Shee-wolfe hauing a man in her pawes should out of compassion let him free, how cruell would he be thought that should seeke to make that man away presently vpon his escape? O Lord thyne anger (as the Prophet sayth) is as fierce as the Shee-beare that hath lost her whelpes. Whence we may gather how wild and sauage they are, that would stone them to death, that come bleeding from vnder the hand of thy terrible anger, *Whome thou hadst stricken, they pursued, and added new grieffe vnto my woundes.* But shall such cruelty passe without punishment? No. They shall receaue the greatest punishment that God in his implacable anger can lay vpon men in this life, which is set downe in the wordes that next follow: *Appone iniquitatem super iniquitatem eorum, & non intrent in iustitiam tuā: deleantur de libro viuentium, & cum iustis non scribantur.* Lay vpon them iniquity vpon iniquity, and let them neuer enter into thy righteousness: let them be blotted out of the booke of life, and not be written amongst the iust.

Psa. 78. 17

Psalm 78

Psalm 78

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A word of Comfort.

27

And this may be another reason of this permission in regard of Puritans, to wit, for the greater obduration of the more hoar, vnmercifull and obstinate sort of them. For as their malice is such, as they would, if they could, loade the Catholike Church with wound vpon wound, so God permitting mischances to happen before the eyes of their body, that carry some shew of scandall, & subtracting from before the eyes of their soule the light of his grace to make due inspection vnto them, giues them occasions; wherby they *heape iniquity vpon iniquity, filling their hearts, more & more, with malice & conceit,* till being come to the measure of Gods appoyntment, *they be carried into Hell.* These iudgments of God are so much the more terrible, because they least of all regard thē whom they most cōcern being so blinded & deluded with the delightful imaginations of selfe-fancy in their interpretation of Scripture, as they neuer so much as apprehend the heynousnes of their offence in contēning the perpetuall Christian Tradition of the Church. I will not insist vpon this poynt, but referre it vnto the inward search of their Conscience, desiring them in Christ Iesus, and as they tender their saluation, that they will call to mind how many thousands of Heretikes haue byn in former Ages, that thought themselves no lesse secure of the truth then they now doe, did alledge Scriptures for their errours as fast as they now do, and more cleere and expresse then they can doe any, & yet now burne for euer in hell, for their contempt of the Tradition and Authority of the Church.

*Reasons in the behalfe of them that were slayne,
& the happines of their death.*

TO come to the principall intendment of God, who in the midst of his iudgments, is euer mindfull of his mercyes: He permitted this mischance for the same cause for which he permitted the misfortune of the Christian army in the holy Land, whither by his speciall ordinance they were called

Psal. 33.9.

Godfred. called agaynst the Saracens. *S. Bernard* was summoner of
 in vita this Holy Hoste, in which the Emperour was in person
 Bern. l. 3. with other great Princes of Europe. And the Saint wro-
 c. 4. ught many miracles, as the healing of diuers that had byn
 Otto Fri- borne blind and lame, to shew it was Gods will they
 sing. in should goe. They went, they were disperfed, they were
 Fred. l. 2. killed, they dyed of Famine, very few returned backe
 c. 38. into their countryes. A most sad accider, and so dreadfull,
 Baron. as it filled all Europe with lamentations and teares. Why
 Tom. 12. was this done? Gods holy purpose heerin was, that men
 An. 1245. by that leauing their friends and country, by the pious la-
 Vide ep. bour of the iourney, by that offering their liues vnto dan-
 Bern. 333. ger for Christian Religion, being cleansed, and hauing
 satisfised for their sinnes, might in the seruour of their pen-
 Iosannes, nance happily dy, & be eternally saued. Some holy me
 Abbas that liued in that Age, had reuelations, wherein whilest
 Casama- the whole Chritlian world was drowned in sorrow for
 rij. the dishonour and death of their friendes, they saw the
 Angels exult in heauen, and heard them reioyce & singe,
 because many of their seates, made voyd by the fall of
 their fellowes, were filled agayne with the saued soules
 of them that dyed in that voyage. O how contrary vn-
 to the iudgments of flesh & bloud are the courses of God!
 who to worke the saluation of soules, little regards, yea
 laughes at the temporall disgrace, ouerthrow and slaugh-
 ter of a thousand of armyes: and no wonder, seing in this
 case he spared not the bloud of his only Sonne.

What can Christian Piety thinke better of Gods in-
 finite goodnes, but that he ordayned this meeting for
 the saluation and entrance into heauen of many soules at
 once, seing they were afore hand so Religiously prepared
 for death. For that day (the most of them) were puri-
 fied by the Sacrament of the Church, and all of them af-
 terward sanctified by the preaching of Gods holy Word,
 and the doctrine of Charity, which by death the multitude of sin-
 nes. Why then may we not thinke, that as their bodyes
 by the weight of nature fell to the ground, so their soules
 with the Seraphicall wings of Charity, which the Sermon

gaue

Proquerb.

10. 15.

1. Pet. 4. 8.

IIsa. 6. 2.

gaue them tooke their sight together at the same tyme into the bosome of God. They that haue the eyes of their Fayth more quicke then their sight of flesh and blood, will easily belieue there was not greater weeping amongst their friendes on earth for their bodyes, then was reioycing among the Angels in Heauen for their soules.

If the saying of S. Hierome be true (and what more true being taken from the mouth of Verity it selfe?) *Happy the Man whom the LAST HOVRE findes employed in the Diuine seruice*, Then were these men most happy whom the LAST HOVRE, yea moment of life, found in the noblest act of the Diuine seruice, hearing his holy Word with great content and deuotion of soule.

Illumina-
tos oculos
cordis.
Eph. 1. 18.

Hier. ep.
ad Heliod.
Luc. 12.

17.
Beatissim
quos cum
venerit
Dominus
inueniet
vigilantes.

As for Protestants that were present, it is likely there were few such in hart, yet if there were any, we may hope, yea we need not doubt, of Gods mercy towards them in that moment. He endued their harts with the light of true Fayth, with sorrow for their sinnes, with actuall, or at least virtuall desire of the Sacraments of the Church, and so they found by happy experience the truth of that Diuine promise, *In whatsoeuer houre the sinner gone vnto me, I will not remember any of his sinnes. If many that had been incredulous in the dayes of Noe, feasting and banquetting, in derision of the Deluge he threatned to come vpon them, when they saw them selues inclosed with inundations of water, cryed vnto God, and God as soone as they cryed for pardon, sent vpon them the Spirit of his grace, heard the grones and sighs of their penance, notwithstanding the hydeous roaring of waues; may we not with more reason hope of the conuersion of these that came spontaneously to this Sermon? They were, taken, not feasting and banquetting, but in an exercise of piety, not as they were deriding, but as they were diligent in hearing Gods holy Word, and as they were by the power thereof mollified, togoather with others, to sorrow for their sinnes; Could the cracke of the chaber in the fall so drown their grones, as they passed not into the eare of Gods mercy? Could the dust & rubbish so hide their lifting vp of harts*

Isa 45. 22.
& Ezech.

18. 22.

1. Pet. 3.

Nath. 14.

17.

Hier. in

99. Hebr.

Bellar. 1.

de Christ.

c. 13.

- and handes for pardon, as not to be perceaued by the eye of his goodnes? Can we thinke that *God that loueth soules*, brought these men desirous of sauing truth to a Sermon where the same was preached, to dye in the very preaching thereof, but that they should be saued? He prouided them a Preacher to sound the word of Saluation to their eare; & shall we thinke his spirit was waiting to print the same in their hart? *A Sparrow* (though not worth a farthing) *fallēs not to the ground without the heavenly Father*; and could men desirous of sauing truth for whome Christ dyed, fall with the sound thereof in their eare, without the *Heavenly Father* working in their soules? No, no: Surely it was for their eternall happines, that he conducted them where they should be so Religiouſly occupied, so deuoutly disposed, so penitently affected, *in that moment on which eternity dependes*. Comming with the last, they were rewarded with the first, and they haue proued with the holy Prophet, that it is a *better choyce, Abiectus esse in domo Domini quam habitare in tabernaculis peccatorum*, To be abiected or cast downe to the ground in the house of God, then to liue in the Tabernacle of sinners.
- Sep. 11. 17.
- Matth. 10. 27.
- Luc. 13. 30.
- Pſal 93. 17.

● longe
grauior
expectata
quàm il-
lata mors.
Hier. in
vita mal-
chi.

Now to returne vnto the Catholikes slayne, some may obiect that they dyed suddainly whē they did not think. I answer that *suddaynes of death is a fauour* in them that are prepared as these were. In this their death cōcurred, what is good and to be wished in each kind eyther of suddaine or expected death. The good of suddaynes is to be quit of the terrour of expectation of death, which *many times is more terrible then death it selfe*. They that expect death as imminent, their good is to be prepared by hartie cōtrition of sinnes agaynst it, the want wherof is the only thing feared in them that are suddainly taken away. Now behold the happines of these men, they wanted the terrour of the expectation of death, but not the piety of preparation for death, through the suddaines of the accident wherby they dyed, the weakenes of Nature had scarce any time to feele the terrour of death: through the sanctify of the action wherin they dyed, the power of grace had

the

A Word of Comfort.

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the fittest commodity to make them feeble contrition of their finnes. The expectation of death was layd before their eyes, not by the violence of sickness, but by the verity of Gods Word, which caused in the not sadnes, according to the world, but sadnes according to God, which (as the Apostle sayth) *worketh pennance with assured saluation*. Hence their purposes to leaue sinne were as harty as in the sad expectation of present death, and their purposes to doe good workes as absolute as in the prudent expectation of long life. They then resolved to liue better then the custome of other men, when they thought (as they might) they should liue as well as other men; but *they were straight taken away*, and not put to the triall, wherein they might haue fayled as well as other men. In them that looke to dye, grieve for sinne is stronge, but commonly stayned with some feruility of feare: in them that thinke to liue, though grieve for sinne may be pure, yet commonly it is so weak as it doth not conquer the ensuing temptations of sinne. The death of these was hidden and sudden, hidden from their eyes of flesh, that feare might not stayne the purity of their pennance; sudden, comming in the very instant, that tyme might not weaken the constancy of their purposes.

Rapti sūt
ne malitia
mutaret
mentem.
Sap. 4. 11.

But some agayne will say, their death was dreadfull, their bodies bruyzed, their faces disfigured, they were not knowne of their friendes. Let S. Augustine answer. Seing l. x. de ciu. (sayth he) *Christians belieue the death of Lazare among doggs* c. 6. *licking his sores, more happy then the death of Diues in purple and fine linnen; they that lead holy liues, what are they worse in that they dyed terrible deaths?* God will haue his children feare any the least sinne more then any the dreadfulest death, and therefore sometymes he doth punish small offences with horrible slaughters. The *Bethsamites* in the midst of their pioue ioy, for the returne of the Arke, were slayne by fifty thousands, only for a curious looke: *Oza* that put his hand to saue the Arke from falling, was stricken dead, because he did it in lesse reuerent manner. In the Bookes of Kings is recorded the death of an holy Prophet, presently

Quid illis
horrenda
genera
mortium
obfuerūt,
qui bene
vixerunt?
1. Reg. 6.
v. 24.
2. Reg. 6.
6. & 7.

1. Reg. 11.
24.
Greg. 1. 3.
ep. 10.

Vitz Patr.
Herebert.
Roswed.
1. 6. libell.
1. 13.

sently vpon his working a most strange miracle, killed by a Lion for a sinne of meere ignorance. S. Gregory writes of many holy Monkes and Religious Officers, that digged out of deuotion for the greater ornamēt of the place about the tombe of S. Laurence; because, though by chāce and agaynst their will they opened his Shrine and saw his body, fell presently sicke, and dyed all within ten dayes after. In *vitis Patrum* we read of a godly man going to visit an Ermite his friend: As he passed in the streete he saw the body of a great rich mā famous for wickednes that had dyed a still death in bed, carryed with great honour vnto his Sepulture: When he came to the wildernes he found the Ermite that had lead an holy and aultere life deuoured of wild beasts. Astonished therat with many reares, he besought of God he might know the reason of this proceeding, and God thought good for our instruction in like euent to reueale him the mystery by his Angel. The richman amongst many enormous crimes had done some smaller good deedes; These were rewarded with peaceable death & honourable exequyes, whilest his soule for the other burned in fire inextinguishable. The Ermite with his many dayly excellent workes had mingled some lesser offences, which were expiated by that horrible death, that his soule might goe presētly to enioy his Crowne.

Can the world discerne any difference of unhappiness betwixt the death of our King *Edmund* the Martyr, and the death of our King *Richard* the Tyrant? They both were defeated in field, both killed and couered with an heape of slaughter, the dead bodyes of them both came into the power of their enemyes to be scorned. Compare the death of King *Lewis* the Saynt, with the death of King *Antiochus* the wicked, no dissimilitude appears in outward thew. Both dyed in a strange country, both after a shamefull repulse, both stroken with a lothsome pestilent vlcere. And yet these deaths, such paralells in the eye of flesh and bloud, did differ no lesse then Heauen & Hell in the sight of God and his Angels. *Man indgeth according*

ding

A Word of Comfort.

53

ding to the face, God looketh into the hart: It is seditie of soule ^{1. Reg. 19.}
not deformity of body that makes God say vnto some, ^{17.}
know you not. It little importes the dead that their bodies
be knowne of their friends, who when they know them
will but lay them vnder earth to be the food of wormes, ^{Matt. 24. 22.}
That which importes thē, is that their soules be knowne
of the Angels, that *going out of their bodies, they may be car-* ^{Luc. 16. 9.}
ried by them into the bosome of Abraham, and into the euerlasting & 22,
Tabernacles.

And yet I dare say, their bodies were not so disfigu-
red as they may compare in deformity with the body of
their crucified Lord and Sauour, of whome the Prophet
sayth, *We saw him, and there was neyther shape nor figure in him,* ^{Isa. 53. 4.}
so we know him not, but made esteeme of him as of a leaper, and as
of a man strocken of God. It is a part of their honour they
were so like to their Master, and the day shall come when
the disfigured bodies of their humility, shall be configured vnto the ^{Phil. 3. 21.}
body of his claritie, then be so much the more beautifull, by
how much now they seemed horrible.

Reasons for the Profit of Catholikes: and the Conclusion.

TO Conclude with whome I began, You the wor-
thy Children of the Church; God hath permitted
this Accident to be vnto you a Warning, a Triall, an
Occasion, a Presage: a Warning of Death, a Triall of
Charity, an Occasion of more Pennance, a Presage of
Comfort.

The Deaths of these our Friends, are Documents
how incertayne life is, and *Warnings* to be at all tymes,
and in euery place prouided for death. God shewed in
his Saynts what may happen vnto sinners, he stroake
their bodies with suddayne and short oppressiō of death,
to strike into our soules longe and perpetuall meditation
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gaynst death, more then the *Chapells of sanctity*; nor haue

3. Reg. 11.
24.
Greg. 1. 3.
ep. 30.

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1. 6. libell.
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A Word of Comfort.

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riotous feasters in a Tauerne, a surer warrant of life then Religious hearers of a Sermon. Death which came vpon these as they were in the act of abhorring, may likewise fet vpon them as they are in the act of committing sinne. Behold here, as I may say with the Apostle, *Nubes testiu*, a whole cloude of witnesses, suddaynly dissolued into the bloody rayne of death, that vpon the consenting testimony of so many dying men, we may belieue and still remember, that our life, when it is at the best, is but vapour, *ad modicum parens*, a thining cloude or vapour which in a trice, ere one can thinke is vanished. The holy Ghost wilheth vs to resort often vnto the house of Mourning, wherein we are warned of the end of all liuing things. Behold here that holy House of Mourning, which rings of this Warning, with so sharpe and shrill a sound, as may penetrate into the deafest hart. For the Auditors of that sermō became Preachers in their death, crying vnto all men, **BE READY FOR GOD IN EVERY PLACE, AT EVERY MOMENT**, *who will come when men least thinke*; This is ours, to morow will be your dying day: in this dolefull cry we must breath out our soule that the wholesome sould thereof **MAY NEVER DYE IN YOVR S.**

This accident is a Triall, not of your Fayth (which being built on the Rocke cannot be shaken with the fall a roome, yea the same would stand, though Heauen and earth should passe away) but of your Charity. To loue Protestants that in their noble and courteous disposition, pittied the mischance; to loue those worthy Magistrates that being in authority did their endeauour to shew their humanity by their deedes. Euen as those foure renowned Magistrats of the Citty of Samaria stood against the immanity of their brethren that would haue tyranized vpon them they had taken of the Tribe of Iuda, crying vnto them: *Nequaquam facietis, grande enim Peccatum est. Quid vultis nona cumulare delicta?* And hauing freed them out of their handes, restored them with all kind of courtesy vnto their friends. To loue these I say, with inmost affections, to shew towardes them all kind of gratefull acknowledg-
ment

Heb. 12. 1.

Jacob. 4.

25.

Ecc. 6. 7.

Matt. 16. 25

Matt. 5. 31.

2. Paral. 13

v. 12. &

sequent.

A word of Comfort:

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ment as farre as you are able both by word and fact, you will be, as Duty requires, most forward. You may rather feare, promptnes of Nature heerein will preuent, or out-runne Grace, and so deprive you of a Reward. For (as our Sauour sayth) *If you loue them that loue you* (vpon human and no higher behootes) *what reward shall you haue?* But to respect them that insult vpon you, to requite bitternes with loue, iniuries with good turnes, to heape the coales of charity on their heades, that cast stones of cruelty at yours, *This is the patience, this is the charity of Saynts*, in the exercise whereof these our Saynts dyed. For the pardoning of iniuries, the rooting reuenge out of their hart was the Testament & last will they made vpon earth, in the sermō of that subiect, by a publick Notary, according to the authenticall instrumēt of Gods word. And as they haue left you the heyres of their Fayth, so likewise they haue made you the executors of their Will: neyther can you do them any greater pleasure, then to pray for these their enemies and yours, whom for their part in that their last will they did aforehand eternally pardon. Excuse this their zeale with all kind of mild interpretation within your hart; Belieue that in many it was but a passion in the heate of blood, wherof perchance since they are abashed: do not forget to alleadge vnto God, our Sauours excuse of his crucifiers, *nesciunt quid faciunt?* Consider with hope that they may happily repent: call to mynd the sweet saying of S. Augustine, sufficient to banish all bitternes out of heart. *In inimicis nostris latenti concines futuri, adhuc ignoti, non solum nobis sed etiam sibi:* Amongst our now enemies ly hidden those that shall be our fellow citzens in Heauen, as yet vnknowne not only vnto vs, but euen to themselves. You heard the seuerē sentēce of Gods iustice agaynst the, *That they shall neuer enter into his righteousnes, and shall be blotted out of the booke of life.* Seeke with teares of sorrow and earnest treatey to blot out this sentence agaynst them, offer vnto God your blood (if need be) to be shed by their handes, for the inke wherewith to write their names amongst the saued. O that there were a *Moyse* now vpon earth,

Matt. 5. 48.

Rom. 12. 10.

Eli. 2. de ciuit. c. 35.

earth, so gracious with God, to charitable towards these men, that he might and would effectually say, *Lord pardon them, or blot me out of the Booke of Life.*

Exod. 32.
32.

But in your Charity towards other, forget not the perfection of your owne conscience, for which God permitted this accident, to give you an occasion to increase in mortification & penance. As holy *Iob* vpon the newes of the dolefull death of his children, *rent in peeces his Garments, and sate in sack-cloth and ashes*, so take you hold of this mournfull occasiō to cast away from you such needlesse vanities, as not the choyce of your hart, but the

Tob. 3. v.
32.

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2. Pet. 4. 17

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1. Cor. 3.
& 12.

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Psal. 98.

8.

Enarrat.
in Psal. 98

Eas affe-
ctiones

quas ho-

mines nō

mouerant

Deus no-

uerat.

Vindictas

patiebantur popu-

los cōtra-

dicentes.
ibid.

towards him and your true country. Which fatherly Providence he shewed towards his speciall Saynts *Moyse* & *Samuel*, as *Dauid* sayth, *Propitius fuit eis, vlticens in omnes affectiones eorum*, as *S. Augustine* reads, *He was mercifull vnto them, taking reuenge of their affections vnto life*, by the crosse of contradiitious people, who made life a torment vnto them. You haue more need of admonitions in this kind now then before, as you stande now in greater danger to loue this life, which some mitigation of troubles hath made lesse bitter. The safe ariall of your Hopefull and beloued Prince, deliuered from the daungers of sea, filled you with excelsse of content; wherein though you were most moued with Dutifull and Diuine respects, yet in such cases, Nature many tymes hath secretly a part. And if heerein your mortall flesh ouerdesirous of ease from

perfe-

persecution made you sicke of a Plurisy of Ioy, you see the carefull hand of our heavenly Surgeon comes in tyme to let you blood:

Finally God permitted this accident, to be a presage of your approaching Comfort, & of the speedy overthrow of your hoater Aduersaries: Their overthrow I meane in their error, and heresy, not in the life of their bodyes, which we desire may not be shortned, but runne out, according to the full length of Natures race and Gods holy will: You may remember the examples of former

I brought in the second Chapter, that dauncing the mishap of Catholikes, leapt themselues out

Psal. 9.7.

And that the saying of the Prophet may be *memoria eorum cum sonitu*, their memory is an empty sound of exultation and ioy:

the Conclusion of the last Infidelity in this world, to wit, that of Antichrist. When the Antichrist shall be slayne, and their bodyes by a bloody sword streetes, then shall his followers *exult and*

ebriantur super illos (sayth the Scripture) & in *munera mittent inuicem, quia hi duo Propheta*

Apoc. 18. 8.

They shall make such reioycing and triumping, as our Aduersaries full of the persecuting spirit, now make for the bodyes of these two Catholike Priests and Preachers slayne in their Puritan streete: so shewing the saying of *Wisdom* to be true, *ante ruinā exaltatur spiritus*.

Prou. 10.

For this reioycing in the death of the two Prophets, is to be the last flash of Antichristian felicity and light, which presently therupon by the breath our Saviours mouth, shall be blowne out, and they conuerted to giue glory vnto the God of

16. Dominus Iesu inter-
ficiet spi-
ritu oria
sui. 2.

Heauen. And as wayne and empty ioy is the Presage of the ruine of Heresy, that the same will soone vanish out of their harts; so likewise affliction sent on Gods seruants by him, is the harbinger of Comfort, that according to the prognostication of Saynts, the surest presage of a fayre Day is a misty Morning, as doth signify the Prophet Amos. For hauing foretold a great affliction that God

Theff. 2. 8. Apoc. 12. 13.

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Apoc. 11. 8.

Prou. 10. 16.

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H

would

would send vpon his people, straight added these comfortable wordes, wherwith I will conclude this Word of Comfort. *Postquam hac fecerit tibi, preparare in occursum Dei*

Amos. 4:
12. 13.

tui O Israel, quia ecce faciens nebulam matutinam: When he hath layd this affliction vpon thee, then O Israel, make thy selfe ready to go meete thy God, for behold he makes a mist in the morning: as one should say, when you see a mist of affliction in the morning, then prepare your selfe for the fayre and lightsome day of comfort. We now are in the mist of sorrow and affliction for this mischance, that hath cast a mist of new darkenes and ignorance ouer the eyes of some, which the light of truth ioyned with the burning flames of your charity and mercy, and also with the shining beames of humility and mildnes, may soone dissolue. And these Innocents that dyed in this so pious exercise of Religion, will be your Aduocats with God, your Aduocats with men; they will pleade your cause in Heauen, they will pleade your cause on earth; their bloud will in tyme mollify harts as hard as Dyamond: *The voyce of their bloud hauing a better*

Heb. 12. 24

cry then that of Abell, will penetrate into the eare of your mercifull Sauour, into the eare of your Gracious Soueraigne, and obtayne more then you perchance would presume to aske.

FINIS

Faultes escaped in the Printing.

Pag.	Lin.	Errata.	Correct.
8.	26.	all	at
ibid.	vlt.	precepts	precept
17.	23.	<i>Constance</i>	<i>Constantine</i>
ibid.	30.	or	for
30.	20.	they	then
32.	26.	true	truer
ibid.	25.	astruous	astrious
33.	24.	~~deleatur~~ and	
38.	6.	terroure	horroure
38.	8.	for that	that for
39.	12.	reason why God.	reason ? God,
		& ~~deleatur~~ why.	
